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Translated by various Sanskrit Scholars.

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THE YOGA SASTRA

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THE

SIVA SAMEITA

TRANSLATED BY

RAI BAHADUR SRISA CHANDRA VASU

PUBLISHED BY

THE PÂŅINI OFFICE, BHUVANEŚWARI ÂSRAMA, BAHADURGANJ,

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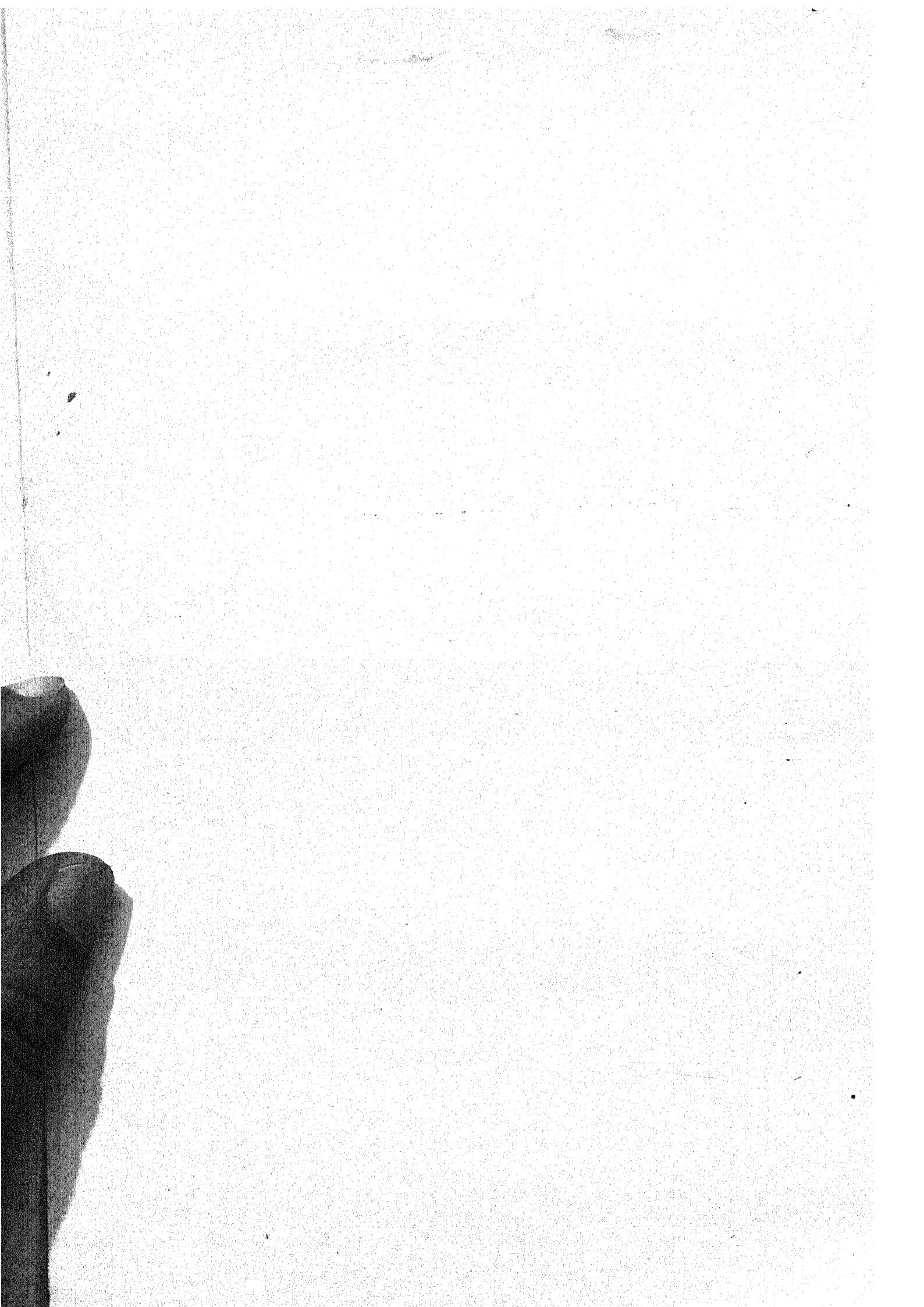
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SIVA SAMHITA.

CHAPTER I.

Existence one only.

पकं ज्ञानं नित्यमाद्यन्तराज्यं नान्यत् किञ्चिद्धत्ते ते वस्तु सत्यम्। यद्धेदे।स्मिन्निन्द्योपाधिना वे ज्ञानस्यायं भासते नान्यथेव ॥ १॥

The Jñâna [Gnosis] alone is eternal; it is without beginning or end; there exists no other real substance. Diversities which we see in the world are results of sense-conditions; when the latter cease, then this Jñâna alone, and nothing else, remains.

अथ भक्तानुरक्तोऽहं विक्त योगानुशासनम्। ईश्वरः सर्वभूतानामात्ममुक्तिप्रदायकः ॥ २॥ त्यका विवादशीलानां मतं दुर्शानहेतुकम्। आत्मज्ञानाय भूतानामनन्यगतिचेतसाम्॥ ३॥

2-3. I, Ishvara, the lover of my devotees, and Giver of spiritual emancipation to all creatures, thus declare the science of Yoganusasana (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disenthralment of persons whose minds are undistracted and fully turned towards Me.

Differences of opinion.

सत्यं केचित्प्रशंसन्ति तपः शौचं तथापरे। क्षमां केचित्प्रशंसंति तथैव सममार्जवम्॥ ४॥

4. Some praise truth, others purification and asceticism; some praise forgiveness, others equality and sincerity.

केचिद्दानं प्रशंसन्ति पितृकर्म तथापरे। कचित्कर्म प्रशंसन्ति केचिद्देराग्यमुत्तमम्॥५॥

5. Some praise alms-giving, others laud sacrifices made in honor of one's ancestors; some praise action (Karma), others think dispassion (Vairâgya) to be the best.

केचिद्गृहस्थकर्माणि प्रशंसन्ति विचक्षणाः। अग्निहीत्रादिकं कर्म तथा केचित्परं विदुः॥ ६॥

6. Some wise persons praise the performance of the duties of the householder; other authorities hold up fire-sacrifice &c., as the highest.

सन्त्रयागं प्रशंसन्ति केचित्तीर्थानुसेवनम्। एवं बहुनुपायांस्तु प्रवदन्ति हि मुक्तये॥ ७॥

7. Some praise Mantra Yoga, others the frequenting of places of pilgrimage. Thus diverse are the ways which people declare for emancipation.

पवं व्यवसिता लेकि कृत्याकृत्यविदे। जनाः। व्यामाहमेव गच्छंति विमुक्ताः पापकर्मभिः॥ ८॥

8. Being thus diversely engaged in this world, even those who still know what actions are good and what evil, though free from sin, become subject to bewilderment.

पतन्मतावलम्बी ये। लब्ध्वा दुरितपुण्यके। भ्रमतीत्यवद्याः सोऽत्र जन्ममृत्युपरमराम्॥९॥

9. Persons who follow these doctrines, having committed good and bad actions, constantly wander in the worlds, in the cycle of births and deaths, bound by dire necessity.

अन्येमीतमतां श्रेष्ठेशुं हालोकनतत्परैः । आत्माना बहवः शोक्ता नित्याः सर्वगतास्तथा ॥ १०॥

10. Others, wiser among the many, and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal, and omnipresent.

यद्यात्यक्षविषयं तद्नयन्नास्ति चक्षते । कुतः स्वर्गादयः सन्तीत्यन्ये निश्चितमानसाः ॥ ११ ॥

11. Others say, —"Only those things can be said to exist which are perceived through the senses and nothing besides them; where is heaven or hell?" Such is their firm belief.

भानप्रवाह इत्यन्ये शूत्यं केचित्परं विदुः। द्वावेव तत्त्वं मन्यन्तेऽपरे प्रकृतिपूरुषो ॥ १२ ॥

12. Others believe the world to be a current of consciousness and no material entity; some call the void as the greatest. Others believe in two essences—Matter (*Prakriti*) and Spirit (*Purușa*).

ग्रत्यन्तभित्रमतयः परमार्थपराङ्मुखाः। पवमन्ये तु संचिन्त्य यथामित यथाध्रुतम्॥ १३॥ निरिश्वरमिदं प्राहुः संश्वरञ्च तथापरे। वदन्ति विविधेर्भेदैः सुयुत्तया स्थितिकातराः॥ १४॥

13-14. Thus believing in widely different doctrines, with faces turned away from the supreme goal, they think, according to their understanding and education, that this universe is without God; others believe there is a God, basing their assertions on various irrefutable arguments, to establish the existence of God.

एते चान्ये च मुनयः संज्ञाभेदा पृथिग्वधाः। शास्त्रे षु कथिता हो ते लेकव्यामाहकारकाः॥ १५॥ पतिद्ववादशीलानां मतं वक्तुं न शक्यते। भूमन्यस्मिञ्जनाः सर्वे मुक्तिमार्गवहिष्टताः॥ १६॥

15-16. These and many other sages with various different denominations, have been declared in the Śâstras as leaders of the human mind into delusion. It is not possible to describe fully the doctrines of these persons so fond of quarrel and contention; people thus wander in this universe, being driven away from the path of emancipation.

Yoga the only true method.

ग्रालेक्य सर्वशासाणि विचाये च पुनः पुनः। इद्मेंकं सुनिष्पन्नं योगशास्त्रं परं मतम्॥ १७॥

17. Having studied all the $S\hat{a}stras$ and having pondered over them well, again and again, this $Yoga\ \hat{S}astra$ has been found to be the only true and firm doctrine.

यस्मिन् याते सर्वमिदं यातं भवति निश्चितम्। तस्मिन्परिश्रमः कार्यः किमन्यच्छास्त्रभाषितम्॥ १८॥

18. Since by Yoga all this verily is known as a certainty, all exertion should be made to acquire it. What is the necessity then of any other doctrines?

येगवास्त्रमिदं गेप्यमस्माभिः परिभाषितम्। सुभक्ताय प्रदातस्यं त्रेलेक्ये च महात्मने॥ १९॥

19. This Yoga Śâstra, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.

Karma Kânda.

कर्मकाण्डं ज्ञानकाण्डमिति वेदे। द्विधा मतः॥ २०॥ भवति द्विविधा भेदे। ज्ञानकाण्डस्य कर्मणः॥ २०॥

20. There are two systems (as found in the Vedas). Karma Kanda (ritualism) and $J\tilde{n}ana$ Kanda (wisdom). $J\tilde{n}ana$ Kanda and Karma Kanda are again each subdivided into two parts.

द्विविधः कर्मकाण्डः स्याज्ञिषेधविधिपूर्वकः ॥ २१ ॥

21. The Karma Kânda is twofold—consisting of injunctions and prohibitions.

निषद्धकर्मकरणे पापं भवति निश्चितम्। विधिना कर्मकरणे पुण्यं भवति निश्चितम्॥ २२॥

22. Prohibited acts when done, will certainly bring forth sin; from performance of enjoined acts there certainly results merit.

त्रिविधा विधिक्टः स्यान्नित्यनैमित्तकाग्यतः। नित्येऽकृते किल्बिषं स्यात्काग्ये नैमित्तिके फलम्॥ २३॥

23. The injunctions are threefold—nitya (regular), naimittika (occasional), and kâmya (optional). By the non-performance of nitya or daily rites there accrues sin; but by their performance no merit is gained. On the other hand, the occasional and optional duties, if done or left undone, produce merit or demerit.

द्विधिन्तु फलं शे यं स्वर्गी नरक एव च। स्वर्गी नानाविधश्चे व नरकीपि तथा भवेत्॥ २८॥

24. Fruits of actions are twofold—heaven or hell. The heavens are of various kinds and so also hells are diverse.

पुण्यकमाणि वै स्वर्गा नरकः पापकमाणि। कर्मवंघमया सृष्टिनीन्यथा भवति ध्रुवम्॥ २५॥

25. The good actions are verily heaven, and sinful deeds are verily hell; the creation is the natural outcome of Karma and nothing else.

जन्तुभिश्चानुभ्यंते स्वर्गे नानासुखानि च। नानाविधानि दुःखानि नरके दुःसहानि वे॥ २५॥

26. Creatures enjoy many pleasures in heaven; many intolerable pains are suffered in hell.

पापकमेवशाद् हु खं पुण्यकभेवशात्सुखम्। तस्मात्सुखार्था विविधं पुण्यं प्रकृतते ध्रुवम्॥ २७॥

27. From sinful acts pain, from good acts happiness, results. For the sake of happiness, men constantly perform good actions.

पापभागावसाने तु पुनर्जन्म भवेत्खलु । पुण्यभागावसाने तु नान्यथा भवति ध्रुवम् ॥ २८॥

28. When the sufferings for evil actions are gone through, then there take place re-births certainly; when the fruits of good actions have been exhausted, then also, verily, the result is the same.

स्वर्गेऽपि दुःखसंभागः परश्रोदर्शनादिषु। तता दुःखमिदं सर्वं भवेद्रास्त्यत्र संशयः॥ २९॥

29. Even in heaven there is experiencing of pain by seeing the higher enjoyment of others; verily, there is no doubt of it that this whole universe is full of sorrow.

तत्कर्मकरूपकेः प्रोक्तं पुण्यं पापमिति द्विधा। पुण्यपापमया बन्धो देहिनां भवति क्रमात्॥ ३०॥

30. The classifiers of *Karma* have divided it into two parts; good and bad actions; they are the veritable bondage of the embodied souls each in its turn.

इहामुत्र फलहेषी सफलं कर्म संखजेत्। निखनिमित्तिकं संज्ञां खक्का योगे प्रवर्तते॥ ३१॥

31. Those who are not desirous of enjoying the fruits of their actions in this or next world, should renounce all actions which are done with an eye to their fruits, and having similarly discarded the attachment for the daily and the naimittika acts, should employ themselves in the practice of Yoga.

Jñána Kâṇḍa.

कर्मकाण्डस्य माहात्ययं ज्ञात्वा योगी त्यजेत्सुधीः। पुण्यपापद्वयं त्यक्ता ज्ञानकाण्डे प्रवर्तते॥ ३२॥

32. The wise Yogi, having realised the truth of $Karma\ Kanda$ (works), should renounce them; and having left both virtue and vice, he must engage in $J\tilde{n}ana\ Kanda$ (knowledge).

म्रातमा वाऽरेतु द्रष्टयः श्रोतव्येत्यादि यच्छुतिः ॥ सा संव्या तत्प्रयत्नेन मुक्तिदा हेतुदायिनी ॥ ३३॥

33. The Vedic texts,—"The spirit ought to be seen,"—"About it one must hear," &c., are the real saviours and givers of true knowledge. They must be studied with great care.

हुरितेषु च पुण्येषु या धार्श्वातं प्रचादयात्। सोऽहं प्रवर्तते मत्तो जगत्सवं चराचरम्॥ सर्वं च ह्ययते मत्तः सर्वं च मयि छोयते। न तद्विद्योऽहमस्मीह मद्भियो न तु किंचन॥ ३४॥ 34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immoveable, is from me; all things are preserved by me; all are absorbed into me (at the time of pralaya); because there exists nothing but spirit and I am that spirit.— There exists nothing else.

जलपूर्णेष्वसंख्येषु शरावेषु यथा भवेत्। एकस्य भात्यसंख्यत्वं तद्वेदोऽत्र न हश्यते॥ उपाधिषु शरावेषु या संख्या वर्तते परा। सा संख्या भवति यथा रवा चात्मनि तत्तथा॥ ३५॥

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit, like the sun, is one.

यथैकः कल्पकः स्वप्ने नानाविधितयेष्यते। जागरेपि तथाप्येकस्तथैव बहुधा जगत्॥ ३६॥

36. As in a dream the one soul creates many objects by mere willing; but on awaking everything vanishes but the one soul; so is this universe.

सर्पबुद्धियं था रज्जो शुक्तो वा रजतभ्रमः। तद्वदेवसिदं विश्वं विवृतं परमात्मनि॥ ३७॥

37. As through illusion a rope appears like a snake, or pearl-shell like silver; similarly, all this universe is superimposed in the $Param \hat{a}tm \hat{a}$ (the Universal Spirit.)

रज्जुज्ञानाद्यथा संपी मिथ्यारूपा निवर्तते । ग्रात्मज्ञानात्त्रथा याति मिथ्याभृतमिदं जगत्॥ ३८॥

38. As, when the knowledge of the rope is obtained, the erroneous notion of its being a snake does not remain; so, by the arising of the knowledge of self, vanishes this universe based on illusion.

रीष्यभ्रान्तिरयं याति युक्तिज्ञानाद्यथा खलु॥ ४०॥ जगद्भान्तिरयं याति चात्मज्ञानात् सदा तथा॥ ३९॥

39. As, when the knowledge of the mother-of-pearl is obtained, the erroneons notion of its being silver does not remain; so, through the knowledge of spirit, the world always appears a delusion.

यथा वंशो रगभ्रान्तिभवेद्धेकवसाञ्चनात्। तथा जगदिदं भ्रांतिरभ्यासकल्पनाञ्चनात्॥ ४०॥

40. As, when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the *Paramâtmâ*, owing to the delusive pigment of habit and imagination.

ग्रात्मज्ञानाद्या नास्ति रज्जुज्ञानाद्युजङ्गमः। यथा देषवद्याच्छुङ्गः पीता भवति नान्यथा। ग्रज्ञानदेषादात्मापि जगद्भवति दुस्त्यजम्॥ ४१॥

41. As through knowledge of rope the serpent appears a delusion; similarly, through spiritual knowledge, the world. As through jaundiced eyes white appears yellow; similarly, through the disease of ignorance, this world appears in the spirit;—an error very difficult to be removed.

देषनारो यथा गुक्को गृह्यते रागिणा स्वयम्। गुक्कज्ञानात्तथाऽज्ञाननाशादातमा तथा कृतः॥ ४२॥

42. As when the jaundice is removed the patient sees the colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.

काळत्रयेषि न यथा रज्जुः सपे भिनेद्ति। तथात्मा न भनेहिश्वं गुणातीते निरञ्जनः॥ ४३॥

43. As a rope can never become a snake, in the past, present or future; so the spirit which is beyond all gunas and which is pure, never becomes the universe.

ग्रागमाऽपायिनोऽनित्यानाइयत्वेनेश्वराद्यः। ग्रात्मवेधिन केनापि शास्त्रादेतहिनिश्चतम्॥ ४४॥

44. Some wise men, well-versed in Scriptures, receiving the know-ledge of spirit, have declared that even Devas like Indra, etc., are non-eternal, subject to birth and death, and liable to destruction.

यथा वातवशात्सिन्धानुत्पन्नाः फेनवृद्बुदाः। तथात्मनि समुद्भूतं संसारं क्षणभंगुरम्॥ ४५॥

45. Like a bubble in the sea rising through the agitation of the wind, this transitory world arises from the Spirit.

ग्रभेदा भासते नित्यं वस्तुभेदा न भासते । द्विधात्रिधादिभेदाऽयं भ्रमत्वे पर्यवस्यति ॥ ४६॥

46. The Unity exists always; the Diversity does not exist always; there comes a time when it ceases: two-fold, three-fold, and manifold distinctions arise only through illusion.

यहमूतं यद्य भाव्यं वे मृतीम्तं तथेव च। सर्वमेव जगदिदं विवृतं परमात्मने॥ ४७॥

47. Whatever was, is or will be, either formed or formless, in short, all this universe is superimposed on the Supreme Spirit.

कल्पकेः कल्पिता विद्या मिथ्या जाता सृषात्मिका। एतन्मूलं जगदिदं कथं सत्यं भविष्यति॥ ४८॥

48. Suggested by the Lords of suggestion comes out Avidyâ. It is born of untruth, and its very essence is unreal. How can this world with such antecedents (foundations) be true?

The Spirit.

चैतन्यात्सर्वमुत्पनं जगदेतच्यराचरम्। तसात्सर्वं परित्यज्य चैतेन्यं तं समाश्रयेत्॥ ४९॥

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence.)

घटस्याभ्यं तरे बाह्ये यथाकाशं प्रवर्तते। तथात्माभ्यं तरे बाह्ये कार्यवर्गेषु नित्यशः॥ ५०॥

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe, there exists one Universal Spirit.

ग्रसंलग्नं यथाकारां मिथ्याभृतेषु पंचसु। ग्रसंलग्नस्तथात्मा तु काय वगेषु नान्यथा॥ ५१॥

51. As the space pervading the five false states of matter does not mix with them, so the Spirit does not mix with this ever-changing universe.

ईश्वरादिजगत्सर्वमात्मव्याप्यं समन्ततः। एकाःस्ति सम्बदानंदः पूर्णा द्वेतविविज्जितः॥ ५२॥

52. From Devas down to this material universe all are pervaded by one Spirit. There is one Sachchidânanda (Existence, Intelligence and Bliss) all-pervading and secondless.

यस्मात्मकाशको नास्ति स्वप्नकाशो भवेत्ततः। स्वप्रकाशो यतस्तस्मादात्मा ज्योतिः स्वरूपकः॥ ५३॥

53. Since it is not illumined by another, therefore it is self-luminous; and for that self-luminosity, the very nature of Spirit is Light.

अवछिन्नो यते। नास्ति देशकालस्वरूपतः। आत्मनः सर्वथा तस्मादात्मा पूर्णो भवेत्खलु॥ ५४॥

54. Since the Spirit in its nature is not limited by time, or space, it is therefore infinite, all-pervading and entirety itself.

यस्मान्न विद्यते नाराः पंचभूतेवृथात्मकैः। तस्मादात्मा भवेत्रित्यस्तनाराो न भवेत्वलु॥ ५५॥ 55. Since the Spirit is unlike this world, which is composed of five states of matter, that are false and subject to destruction, therefore, it is eternal. It is never destroyed.

यसात्तदन्यो नास्तीह तसादेकार्शस्त सर्वदा। यस्मात्तदन्यो मिथ्या स्यादातमा सत्यो भवेत् खलु॥ ५६॥

56. Save and beyond it, there is no other substance, therefore, it is one; without it everything else is false; therefore, it is True Existence.

अविद्याभृतसंसारे दुःखनाशे सुखं यतः। ज्ञानादाद्यंतश्रुत्यं स्यातसादात्मा भवेत्सुखम्॥ ५७॥

57. Since in this world created by ignorance, the destruction of sorrow means the gaining of happiness; and, through Gnosis, immunity from all sorrow ensues; therefore, the Spirit is Bliss.

यसान्नाशितमन्नानं ज्ञानेन विश्वकारणम्। तसादात्मा भवेज्ज्ञानं ज्ञानं तसात्सनातनम्॥ ५८॥

58. Since by Gnosis is destroyed the Ignorance, which is the cause of the universe; therefore, the Spirit is Gnosis; and this Gnosis is consequently eternal.

कालता विविधं विश्वं यदा चैव भवेदिद्म्॥ तदेकाडिस्त स प्यातमा कल्पनापथवर्जितः॥ ५९॥

59. Since in time this manifold universe takes its origin, therefore, there is One who is verily the Self, unchanging through all times. Who is one, and unthinkable.

वाह्यानि सर्वभूतानि विनाशं यान्ति काछतः। यता वाचा निवर्त्तते आत्मा हैतविवर्जितः॥ ६०॥

60. All these external substances will perish in the course of time; (but) that Spirit which is indescribable by word (will exist) without a second.

न खं वायुने चाशिश्च न जलं पृथिवी न च। नैतत्कार्यं नेश्वरादि पूर्णेकात्मा भवेत्खलु॥ ६१॥

61. Neither ether, air, fire, water, earth, nor their combinations, nor the Devas, are perfect; the Spirit alone is so.

Yoga and Mâyâ.

ग्रात्मानमात्मना योगी पर्यत्यात्मनि निश्चितम्। सर्वसंकल्पसंन्यासी त्यक्तमिथ्याभवग्रहः॥ ६२॥

62. Having renounced all false desires and abandoned all false worldly chains, the Yogi sees certainly in his own spirit the Universal Spirit by the self.

ग्रात्मानात्मिन चात्मानं हृष्ट्वानन्तं सुखात्मकम्। विस्मृत्य विश्वं रमते समाधेस्तीवतस्तथा॥ ६३॥

63. Having seen the Spirit, that brings forth happiness, in his own spirit by the help of the self, he forgets this universe, and enjoys the ineffable bliss of Samādhi (profound meditation.)

मायैव विश्वजननी नान्या तत्त्वधियापरा। यदा नाशं समायाति विश्वं नास्ति तदा खलु॥ ६४॥

64. $M\hat{a}y\hat{a}$ (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this $M\hat{a}y\hat{a}$ is destroyed, the world certainly does not exist.

हेयं सर्वमिदं यस्य मायाविलसितं यतः। तता न प्रीतिविषयस्तनुवित्तसुखात्मकः॥ ६५॥

65. He, to whom this world is but the pleasure-ground of Mâyá, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., nor in pleasures.

अरिभित्रमुदासीनिक्षिविधं स्यादिदं जगत्। व्यवहारेषु नियतं हश्यते नान्यथा पुनः॥ प्रियाप्रियादिभेदस्तु वस्तुषु नियतः स्फुटम्॥ ६६॥

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent; such is always found in worldly dealings; there is distinction also in substances, as they are good, bad or indifferent.

त्रात्मोपाधिवशादेवं भवेत्पुत्रादि नान्यथा। मायाविलसितं विश्वं ज्ञात्वेवं श्रुतियुक्तितः॥ अध्यारापापवादाभ्यां लयं कुर्वन्ति यागिनः॥ ६७॥

67. That one Spirit, through differentiation, verily becomes a son, a father, etc. The Sacred Scriptures have demonstrated the universe to be the freak of Mâyâ (illusion). The Yogî destroys this phenomenal universe by realising that it is but the result of Adhyâropa (superimposition) and by means of Apavâda (refutation of a wrong belief).

Definition of a Parama Hansa.

निखिलोपाधिहीना वै यदा भवति पूरुषः। तदा विवक्षतेऽखंडज्ञानरूपी निरंजनः॥ ६८॥

68. When a person is free from the infinite distinctions and states of existence as caste, individuality etc., then he can say that he is indivisible intelligence, and pure Unit.

Emanation or Evolution.

सो कामयतः पुरुषः स्जते च प्रजाः स्वयम्। ग्रविद्या भासते यस्मात्तस्मान्मिथ्या स्वभावतः॥ ६९॥

69. The Lord willed to create his creatures; from His will came out Avidyâ (Ignorance), the mother of this false universe.

शुद्ध ब्रह्मत्व संबद्धो विद्यया सहितो भवेत्। ब्रह्मतेनसती याति यत ग्राभासते नभः॥ ७०॥

70. There takes place the conjunction between the Pure Brahma and Avidyâ, from which arises Brahmâ, from which comes out the Âkâśa.

तस्मात्प्रकाराते वायुर्वायारिप्रस्ततो जलम्। प्रकाराते ततः पृथ्वी कल्पनेयं स्थिता सति॥ ७१॥

71. From the Akâsa emanated the air; from air came the fire; from fire—water; and from water came the earth. This is the order of subtle emanation.

ग्राकाशाद्वायुराकाशपवनाद्धिसंभवः। स्रवाताग्नेजेलं चोमवाताग्निवारिता मही॥ ७२॥

72. From ether, air; from the air and ether combined came fire; from the triple compound of ether, air and fire came water; and from the combination of ether, air, fire and water was produced the (gross) earth.

खं शब्दलक्षणं वायुश्चं चलः स्पर्शलक्षणः। स्यादूपलक्षणं तेजः सलिलं रसलक्षणम्।। गन्धलक्षणिका पृथ्वी नान्यथा भवति ध्रुवम्।। ७३॥

73. The quality of ether is sound; of air motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

स्यादेकगुणमाकाशं द्विगुणो वायुरुच्यते। तथैव त्रिगुणं तेजा भवन्त्यापश्चतुगु णाः॥ शब्दः स्परोश्च रूपं च रसा गन्धस्तथैव च। पतत्पंचगुणा पृथ्वा कल्पकेः कल्पतेऽधुना॥ ७४॥

74. Akâsa has one quality; air two, fire three, water four, and earth five qualities, viz,—sound, touch, taste, form and smell. This has been declared by the wise.

चश्चषा गृहाते रूपं गन्धो झालेन गृहाते । रसो रसन्या स्परोस्त्वचा संगृहाते परम् ॥ ७५ ॥ श्रोत्रेण गृहाते शब्दे। नियतं साति नान्यथा ॥ ७६॥ 75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

चैतन्यात्सर्वमुत्पन्नं जगदेतचराचरम्। ग्रस्ति चेत्कल्पनेयं स्यान्नास्ति चेद्रस्ति चिन्मयम्॥ ७७॥

77. From Intelligence has come out all this universe, movable and immovable; whether or not its existence can be inferred, the "All Intelligence" One does exist.

Absorption or Involution.

पृथ्वी शीर्णा जले मग्ना जलं मग्नव्च तेजिस । लीनं वाया तथा तेजा व्याम्नि वाता लयं यया ॥ अविद्यायां महाकाशा लीयते परमे पदे ॥ ७८॥

78. The earth becomes subtle and is dissolved in water; water is resolved into fire; fire similarly merges in air; air gets absorption in ether, and ether is resolved in *Avidyâ* (Ignorance), which merges into the Great Brahma.

विक्षेपावरणा राक्ति हुरन्तासुखरूपिणी ॥ जडरूपा महामाया रजःसत्त्वतमागुणा ॥ ७९॥

79. There are two forces—vik, sepa, (the out-going energy) and avarana (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great Maya, when non-intelligent and material, has three attributes sattva (rhythm) rajas (energy) and tamas (inertia).

सा मायावरणाशत्तयावृताविज्ञानरूपिणी ॥ दर्शयेज्ञगदाकारं तं विक्षेपस्वभावतः॥ ८०॥

80. The non-intelligent form of $M\hat{a}y\hat{a}$ covered by the $\hat{a}varana$ force (concealment), manifests itself as the universe, owing to the nature of viksepa force.

तमा गुणाधिका विद्या या सा दुर्गा भवेत् स्वयम् ईश्वर स्तदुपहितं चैतन्यं तदभूद् भ्रवम्॥ सत्ताधिका च या विद्या लक्ष्मीः स्याद्यिकपिणी। चैतन्यं तदुपहितं विष्णुभविति नान्यथा॥ ८१॥

- 81. When the avidyâ has an excess of tamas, then it manifests itself as Durga; the intelligence which presides over her is called Isvara.
- 81 (a). When the Avidyâ has an excess of Sattva, it manifests itself as the beautiful Lakshmi; the Intelligence which presides over her is called Vishnu.

रजागुणाधिका विद्या क्षेया सा वे सरस्वती। यश्चित्स्वरूपे। भवति ब्रह्मातदुपधारकः॥ ८२॥

82. When the avidyâ has an excess of rajas, it manifests itself as the wise Saraswati; the intelligence which presides over her is known as Brahmâ.

ईशाद्याः सकला देवा हश्यन्ते परमात्मनि। शरीराद्जिडं सर्वं सा विद्या तत्था तथा ॥ ८३॥

83. Gods like Śiva, Brahmâ, Vishņu, etc., are all seen in the great Spirit; bodies and all material objects are the various products of $avidy\hat{a}$.

एवंरूपेण कल्पन्ते कल्पका विश्वसम्भवम् ॥ तत्त्वातत्त्वं भवंतीह कल्पनान्येन चोदिता ॥ ८४॥

84. The wise have thus explained the creation of the world—tattwas (elements) and not-tattwas (non-elements) are thus produced—not otherwise.

प्रमेयत्वादिरूपेण सर्वं वस्तु प्रकार्यते । विशेषशब्दोपादाने भेदा भवति नान्यथा ॥ ८५ ॥

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names; but there is no real difference.

तथेव वस्तुनास्त्येव भासका वर्तकः परः। स्वरूपत्वेन रूपेण स्वरूपं वस्तु भाष्यते॥ ८६॥

86. Therefore, the things do not exist; the great and glorious One that manifests them, alone exists; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

पकः सत्तापूरितानन्दरूपः पूर्णा व्यापी वर्तते नास्ति किञ्चित्। पतज्ञानं यः करेत्येव नित्यं मुक्तः स स्यान्मृत्युसंसारदुःखात्॥८०॥

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

यस्यारोपापवादाभ्यां यत्र सर्वे लयं गताः। स पको वर्तते नान्यत्तिचत्तेनावधाय ते॥ ८८॥

88. When, through the knowledge that all is illusory perception (aropa) and by intellectual refutation (apavada) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else; then this is clearly perceived by the mind.

Karma clothes the Jiva with body.

पितुरन्नमयात्के।शाजायते पूर्वकर्मणः। तच्छरीरंविदु दुःखं स्वप्राग्भोगाय सुन्दरम्॥ ८९॥

89. From the Annamaya Koşa (the physical vehicle) of the father, and in accordance with its past karma, the human soul is re-incarnated; therefore, the wise consider this beautiful body as a punishment, for the suffering of the effects of past Karma.

मांसािश्वसायुमजादिनिर्मतं भागमन्दरम्। केवलं दुःसभागाय नाडी संततिगुलफितम्॥ ९०॥

90. This temple of suffering and enjoyment (human body), mad up of flesh, bones, nerves, marrow, blood, and intersected with blood vessels etc., is only for the sake of suffering of sorrow.

पारमेष्ट्यमिदं गात्रं पंचभूतिविनिर्मतम्। ब्रह्माण्डसंज्ञकं दुःखसुखभागाय कल्पितम्॥ ९१॥

91. This body, the abode of Brahma, and composed of five elements and known as Brahmanda (the egg of Brahma or microcosm) has been made for the enjoyment of pleasure or suffering of pain.

बिन्दुः शिवा रजः शक्तिक्षयोभिलनात्स्वयम्। स्वप्नभूतानि जायन्ते स्वशत्तया जडरूपया॥ ९२॥

92. From the self-combination of the Spirit which is Siva and the Matter which is Sakti, and, through their inherent inter-action on each other, all creatures are born.

तत्पञ्चीकरणात्स्थूला यसंख्यानि समासतः। ब्रह्मांडस्थानि वस्तृति यत्र जीवे।ऽस्ति कमीभः॥ तद्भृतपञ्चकात्सवं भागाय जीवसंबिता॥ ९३॥

93. From the fivefold combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is confined in them, through Karma, is called the *Jiva*. All this world is derived from the five elements. The *Jiva* is the enjoyer of the fruits of action.

पूर्वकर्मा सुरोधेन करोगि घटनामहम्। अजहः सर्वभूतस्था जहस्यिया भुनक्ति तान्॥ ९४॥

94. In conformity with the effects of the past karma of the Jîvas, I regulate all their destinies. Jîva is immaterial, and is in all things; but it enters the material body to enjoy the fruits of karma.

जडात्स्वकर्मभिवद्धो जीवाख्यो विविधा भवेत्। भागायात्पद्यते कर्म ब्रह्मांडाख्ये पुनः पुनः ॥ ९५॥

95. Bound in the chain of matter by their karma, the Jivas receive various names. In this world, they come again and again to undergo the consequences of their karma.

जीवश्र लीयते भागावसाने च स्वकर्मणः॥ ९६॥

96. When the fruits of karma have been enjoyed, the Jîva is absorbed in the Parambrahma.

CHAPTER II.

(1). The microcosm.

देहेऽसिन्वर्तते मेरः सप्तद्वी पसमन्वतः। सरितः सागराः शैलाः क्षेत्राणि क्षेत्रपालकाः॥ १॥

In this body, the mount Meru-i.e., the vertebral column—is surrounded by seven islands; there are rivers, seas, mountains, fields; and lords of the fields too.

त्रवया मुनयः सर्वे नक्षत्राणि ग्रहास्तथा। पुण्यतीर्थानि पीठानि वर्तन्ते पीठदेवताः॥ २॥

2. There are in it seers and sages; all the stars and planets as well. There are sacred pilgrimages, shrines; and presiding dieties of the shrines.

खृष्टिसंहारकर्तारा भ्रमन्ती शशिभास्करे।। नभा वायुश्च वन्हिश्च जलं पृथ्वी तथैव च ॥ ३॥

- 3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water and earth are also there.
 - (2). The Nerve Centres.

त्रेलाक्ये यानि भूतानि तानि सर्वाणि देहतः। मेर्हं संवेष्ट्य सर्वत्र व्यवहारः प्रवर्तते॥ ४॥

4. All the beings that exist in the three worlds are also to be found in the body; surrounding the *Meru* they are engaged in their respective functions.

जानाति यः सर्वमिदं स येगी नात्र संशयः ॥ ५॥

5. (But ordinary men do not know it). He who knows all this is a Yogî; there is no doubt about it.

ब्रह्माग्डसंज्ञके देहे यथादेशं व्यवस्थितः। मेरुश्रं गे सुधारिमबहिरष्टकलायुतः॥ ६॥

6. In this body, which is called Brahmânda (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight Kalâs (in the shape of a semi-circle).

वर्ततेऽहाँ नेशं से।ऽपि सुधां वर्षत्यधासुबाः। तते।ऽसृतं विधासृतं याति स्क्ष्मं यथा च वे।। ७।।

7. This has its face downwards, and rains nectar day and night.

The ambrosia further sub-divides itself into two subtle parts:

इडामागेंग पुष्टगर्थं याति मन्दाकिनीजलम्। पुष्णाति सकलं देहमिडामागेंग निश्चितम्॥ ८॥

8. One of these, through the channel named Idâ, goes over the body to nourish it, like the waters of the heavenly Ganges—certainly this ambrosia nourishes the whole body through the channel of Idâ.

एष पीयुषरिमहि वामपाइवे व्यवस्थितः॥ अपरः शुद्धदुग्धाभा हठात्कर्षति मण्डलात्। मध्यमागेण सृष्ट्यथं मेरी संयाति चन्द्रमाः॥९॥

9. This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called Suṣhumnā) into the spinal cord, in order to create this moon.

मेहमूले स्थितः सूर्यः कलाद्वादशसंयुतः। दक्षिणे पथि रिश्मिमवहत्यूर्ध्वं प्रजापतिः॥ १॥॥

10 At the bottom of the Meru there is the sun having twelve Kalâs. In the right side path (Pingalâ) the lord of creatures carries (the fluid) through its rays upwards.

पीयूषरिमिनर्यासं धात् श्र श्रसति श्रुवम्। समीरमण्डले सूर्यो भ्रमते सर्वविशहे॥ ११॥

11. It certainly swallows the vital secretions, and ray-exuded nectar. Together with the atmosphere, the sun moves through the whole body.

एषा सूर्य पराम्तिः निर्वाणं दक्षिणे पथि। वहते लग्नयोगेन सृष्टिसंहारकारकः॥ १२॥

12. The right-side vessel, which is pingalâ is another form of the sun, and is the giver of Nirvâna. The lord of creation and destruction (the sun) moves in this vessel through auspicious ecliptical signs.

(3).—The Nerves.

सार्थलक्षत्रयं नाडाः सन्ति देहान्तरे नृगाम्। प्रधानभूता नाडचस्तु तासु मुख्याश्चतुर्दशः॥ १३॥

13. In the body of man there are 3,50,000 nadis; of them, the principal are fourteen;

सुषुमोडा पिंगला च गांधारी हस्तिजिह्निका। कुहुः सरस्वती पूषा शांखिनी च पयस्वनी ॥ १४॥ बारुण्यलम्बुसा चेव विश्वोदरी यशस्विनी। पतासु तिस्रो मुख्याः स्युः पिङ्गलेडा सुषुमिणका॥ १५॥

14-15. Sushumnâ, Idâ, Pingalâ, Gândhâri, Hastijihvikâ, Kuhu, Saraswati, Pusâ, Sankhini, Payaswani, Vâruni, Alumbusâ, Vishwodari, and Yasaswani. Among these Idâ, Pingalâ and Sushumnâ are the chief.

तिसृष्वेका सुषुग्णेव मुख्या सायोगिवहाभा। अन्यास्तदाश्रयं कृत्वा नाडचः सन्ति हि देहिनाम्॥ १६॥

16. Among these three, Sushumna alone is the highest and beloved of the Yogis. Other vessels are subordinate to it in the body.

नाडचस्तु ता ग्रधोवकत्राः पद्मतन्तुनिभाः श्थिताः। पृष्ठवंशं समाश्रित्य सामस्याग्निक्षिणी।। १७॥

17. All these principal $n\hat{a}dis$ (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

तासां मध्ये गता नाडी चित्रा सा मम बहुभा। ब्रह्मरन्ध्रञ्च तत्रेच सूक्ष्मात्सूक्ष्मतरं शुभम्॥ १८॥

18. The innermost of these three is $Chitr\hat{a}$; it is my beloved. In that there is the subtlest of all hollows called Brahmarandhra.

पञ्चवर्णोज्जवला शुद्धा सुषुम्णा मध्यचारिणी। देहस्योपाधिरूपा सा सुषुम्णा मध्यरूपिणी॥ १९॥

19. Brilliant with five colours, pure, moving in the middle of Sushumna, this Chitra is the vital part of body and centre of Sushumna.

दिव्यमार्गिमदं प्रोक्तमसृतानन्दकारकम्। ध्यानमात्रेण योगोंद्रो दुरिताघं विनाद्ययेत्॥ २०॥

20. This has been called in the Sastras the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yoga destroys all sins.

(4).—The Pelvic Region.

गुदानुद्वर्गं गुलादुः वं मेहानु द्वर्गं गुलाद्धः। चतुरंगगुलविस्तारमाधारं वर्तते समम्॥२१॥

21. Two digits above the rectum and two digits below the organ is the âdhâra lotus, having a dimension of four digits.

तिसिन्नाधारपद्मे च कर्णिकायां सुशोभना। त्रिकाणा वत्ते वेरानिः सर्वतंत्रेषु गोपिता॥ २२॥

22. In the pericarp of the âdhâra lotus there is the triangular, beautiful yoni, hidden and kept secret in all the Tantras.

तत्र विद्युष्ठताकारा कुण्डली परदेवता। साद्धेत्रिकरा कृदिला सुद्युग्णा मागेसंखिता॥ २३॥

23. In it is the supreme goddess Kundalini of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of Sushumna.

जगत्संसृष्टिल्पा सा निर्माणे सततीदाता। वाचामवाच्या वाग्देवी सदा देवेरीमस्कृता॥ २४॥

24. It represents the creative force of the world, and is always engaged in creation. It is the goddess of speech, whom speech cannot manifest, and who is praised by all gods.

इडानाम्नी तु या नाडी वाममार्गे व्यवसिता। सृषुम्णायां समादिलच्य दक्षनासापुटे गता॥ २५॥

25. The nâdi called Idâ is on the left side coiling round the Sushumnâ, it goes to the right nostril.

पिङ्गला नाम या नाडी दत्तमार्गे व्यवस्थिता। मध्यनाडीं समाश्चिष्य वामनासापुटे गता॥ २६॥

26. The nâdi called Pingalâ is on the right side; coiling round the central vessel, it enters the left nostril.

इडापिंगलयोरियं सुबुग्णा या भवेत्वलु । बद्खानेषु च षटराक्तिं षट्पदां योगिनो विदुः ॥ २७॥

27. The nâdi which is between Idâ and Pingalâ is certainly Sushumnâ. It has six stages, six forces,* six lotuses, known to the Yogis.

पंचर्यानं सुषुरणाया नामानि स्युनहुनि च। प्रयोजनवद्यात्तानि ज्ञातव्यानीह शास्त्रतः॥२८॥

28. The first five stages † of Sushumna are known under various names; being necessary, they have been made known in this book.

ग्रन्या याऽस्त्यपरा नाडी मुलाधारात्समृत्यिता। रसनामेहनयनं पादांगुष्ठे च श्रोत्रकम्। कुक्षिकक्षांगुष्ठकणं सर्वागं पायुक्किकम्। लब्धा तां वे निवर्तन्ते यथादेशसमुद्धवाः॥ २९॥ लब्धा तां वे निवर्तन्ते यथादेशसमुद्धवाः॥ २९॥

29. The other nadis, rising from Muladhar, go to the various parts of the body, e.g. the tongue, organ, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum and the anus. Having risen from their proper place, they stop at their respective destinations, as above described.

पताभ्य एव नाडीभ्यः शाखोपशाखतः क्रमात्। सार्थस्त्रत्रयं जातं यथाभागं व्यवस्थितम्।। ३०॥

30. From all these (fourteen) $n\hat{a}dis$, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

^{*} That is, the functions of the Cord, viz:—Reflection. co-ordination, etc.
† The parts of which the Spinal Cord is composed are the Tantrik stages viz.:—
Cervical. Dorsal. Lumbar, Sacral and Coccygeal.

एता भागवहा नाड्यो वायुसञ्चारदक्षकाः। ग्रातप्रोताः सुसंव्याप्य तिष्ठन्त्यस्मिन्कलेवरे॥३१॥

31. These nadis are spread through the body cross-wise and length-wise; they are vehicles of sensation and keep watch over the movements of the air i.e., they regulate the motor functions also.

(5).—The Abdominal Region.

सूर्य मण्डलमध्यथः कलाहादशसंयुतः। वास्तदेशे ज्वलहिवतेते चान्नपाचकः॥ एष वेश्वानरोग्निवें मम तेजांशसम्भवः। करोति विविधं पाकं प्राणिनां देहमास्थितः॥ ३२॥

32. In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve Kalâs. Know this as the fire of Vaiswânara; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

त्रायुः प्रदायका विह्नर्षलं पुष्टिं ददाति सः। शरीरपाटवञ्चापि ध्वस्तरागसमुद्धवः॥ ३३॥

33. This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

तस्माद्वेदवानराग्निञ्च प्रज्वाल्य विधिवत्सुधीः। तस्मिन्नन्नं हुनेद्योगी प्रत्यहं गुरुशिक्षया॥ ३४॥

34. The wise Yogi, having kindled this Viswanaric fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher.

ब्रह्माग्डसंज्ञके देहे स्थानानि स्युवहनि च । मयाक्तानि प्रधानानि ज्ञातव्यानीह शास्त्रके ॥ ३५॥

35. This body called the Brahmanda (microcosm) has many parts, but I have enumerated the most important of them in this book. (Surely) they ought to be known.

नानाप्रकारनामानि स्थानानि विविधानि च। वर्तन्ते विग्रहे तानि कथितुं नेव शक्यते ॥ ३६॥

36. Various are their names, and innumerable are the places in this human body; all of them cannot be enumerated here.

(16).—The Jivâtmâ.

इत्थं प्रकल्पिते देहे जीवे। वसति सर्व्वगः। ग्रनादिवासनामालाऽलंकतः कर्मशंखलः॥ ३७॥ 37. In the body thus described, there dwelleth the Jiva, all-pervading, adorned with the garland of endless desires and chained (to the body) by karma.

नानाविधगुणोपेतः सर्वव्यापारकारकः। पूर्वाजितानि कर्माणि सुनक्ति विविधानि च ॥ ३८॥

38. The Jîva possessed of many qualities and the agent of all events, enjoys the fruit of his various karmas amassed in the past life.

यद्यत्संहर्यते लेको सर्वं तत्कर्मसम्भवम्। सर्वा कर्मानुसारेण जन्तुर्भोगान्भुनक्ति वै॥३९॥

39. Whatever is seen among men (whether pleasure or pain) is born of karma. All creatures enjoy or suffer, according to the results of their actions.

ये ये कामाद्या देषाः सुखदुःखपदायकाः। ते ते सर्वे प्रवर्तन्ते जीवकमीनुसारतः॥ ४०॥

40. The desires, etc., which cause pleasure or pain, act according to the past karma of the Jîva.

पुण्यापरक्तचैतन्ये प्राणान्त्रीणाति केवलम्। बाह्ये पुण्यमयं प्राप्य भाज्यबस्तु स्वयम्भवेत्॥ ४१॥

41. The Jîva that has accumulated an excess of good and virtuous actions receives a happy life; and in the world he gets pleasant and good things to enjoy, without any trouble.

ततः कर्मबलात्युंसः सुखं वा दुःखमेव च। पापापरक्तचैतन्यं नेव तिष्ठति निश्चतम्।। न तिद्धशो भवेत्सेऽपि तिद्धशो न तु किञ्चन। मायापहितचैतन्यात्सवं वस्तु प्रजायते।। ४२॥

42. In proportion to the force of his karma, man suffers misery or enjoys pleasure. The Jîva that has accumulated an excess of evil never stays in peace—it is not separate from its karmas; except karma, there is nothing in this world. From the Intelligence veiled by Mâyâ, all things have been evolved.

यथाकालेपि भागाय जन्त्नां विविधाद्भवः। यथा देषवद्माच्छुको रजतारोपणं भवेत्॥ तथा स्वकर्भदेषाद्वे ब्रह्मण्यारोप्यते जगत्॥ ४३॥

43. As in their proper season, various creatures are born to enjoy the consequences of their karma; as through mistake a pearl-shell is taken for silver, so through the taint of one's own karmas, a man mistakes Brahman for the material universe.

सवासनाभ्रमात्पन्नोन्मूलनातिसमर्थनम् । उत्पन्नक्वेदीदृशं स्याज्ज्ञानं माक्षप्रसाधनम् ॥ ४४ ॥

44. From desire all these delusions arise; they can be eradicated with great difficulty; when the salvation-giving knowledge of the unreality of the world arises, then are desires destroyed.

साक्षाहैशेषदृष्टिस्तु साक्षात्कारिणि विभ्रमे। कारणं नान्यथा युक्त्या सत्यं सत्यं मयोदितम्॥ ४५॥

45. Being engrossed in the manifested (objective) world, the delusion arises about that which is the manifestor—the subject. There is no other, (cause of this delusion). Verily, verily, I tell you the truth.

साक्षात्कारिभ्रमे साक्षात्साक्षात्कारिणि नारायेत्। सो हि नास्तीति संसारे भ्रमो नैव निवर्तते॥ ४६॥

46. The illusion of the manifested (objective world) is destroyed when the Maker of the Manifest becomes manifest. This illusion does not cease so long as one thinks, "Brahm is not."

मिथ्याज्ञाननिवृत्तिस्तु विशेषदर्शनाद्धवेत्। अन्यथा न निवृत्तिः स्याद्हश्यते रजतभ्रमः॥ ४७॥

47. By looking closely and deeply into the matter, this false know-ledge vanishes. It cannot be removed otherwise; the delusion of silver remains.

यावन्नोत्पद्यते ज्ञानं साक्षात्कारे निरञ्जने । तावत्सर्वाणि भूतानि दृश्यन्ते विविधानि च ॥ ४८॥

48. As long as knowledge does not arise about the stainless Manifestor of the universe, so long all things appear separate and many.

यदा कर्मार्जितं देहं निर्वाणे साधनं भवेत्। तदा शरीरवहनं सफलं स्थान्न चान्यथा ॥ ४९॥

49. When this body, obtained through karma, is made the means of obtaining Nirvâna (divine beatitude); then only the carrying of the burden of the body becomes fruitful,—not otherwise.

याहरी। वासना मूला वर्तते जीवसंगिनी। ताहरां वहते जन्तुः कृत्याकृत्यविधा भ्रमम्॥ ५०॥

50. Of whatever nature is the original desire (vasana), that clings to and accompanies the Jiva (through various incarnations); similar is the delusion which it suffers, according to its deeds and misdeeds.

संसारसागरं तर्नुं यदीच्छेद्योगसाधकः। कृत्वा वर्णाश्रमं कर्म फलवर्जं तदाचरेत्॥ ५१॥

51. If the practiser of Yoga wishes to cross the ocean of the world, he should perform all the duties of his âshrama, (the condition of life), renouncing all the fruits of his works.

विषयासक्तपुरुषा विषयेषु सुस्नेप्तवः। वाचाभिरुद्धनेवीया वर्तन्ते पापकर्माणे॥ ५२॥

52. Persons attached to sensual objects and desirous of sensual pleasures, descend from the road of Nirvana, through the delusion of much talk, and fall into sinful deeds.

ग्रात्मानमात्मना पश्यन्न किञ्चिद्ह पश्यति। तदा कभेषरित्यागे न देखे।ऽस्ति मतं मम ॥ ५३॥

53. When a person does not see anything else here, having seen the Self by the self; then there is no sin (for him if he) renounces all ritual works. This is my opinion.

कामाद्यो विलीयन्ते ज्ञानादेव न चान्यथा। अभावे सर्वतस्वानां स्वयं तत्त्वं प्रकाशते॥ ५४॥

54. All desires and the rest are dissolved through Gnosis only, and not otherwise. When all (minor) tattvas (principles), cease to exist, then My Tattva becomes manifest.

CHAPTER III.

On Yoga Practice. The Vâyus.

हद्यास्ति पङ्कजं दिव्यं दिव्यकिङ्गेन भूषितम्। कादिद्यान्ताक्षरोपेतं द्वाद्शार्थिवभूषितम्॥ १॥

In the heart, there is a brilliant lotus with twelve petals adorned with brilliant signs. It has the letters from k to th (i.e., k, kh, g. gh, ñ, ch, chh. j, jh, ñ, t, th.), the twelve beautiful letters.

प्राणा वसति तत्रैव वासनाभिरलंकृतः। श्रनादिकर्मसंक्षिष्टः प्राप्याहङ्कारसंयुतः॥२॥

2. The Prána lives there, adorned with various desires, accompanied by its past works, that have no beginning, and joined with egoism (ahankára.)

Note:-The heart is in the centre where there is the seed vi

प्रागस्य वृत्तिभेदेन नामानि विविधानि च। वर्तन्ते तानि सर्वाणि कथितुं नैव शक्यते॥ ३॥

3. From the different modifications of the *Prána*, it receives various names; all of them cannot be stated here.

प्रागोऽपानः समानश्चोदाना व्यानश्च पञ्चमः। नागः कूर्मश्च कृकरो देवदत्तो धनस्यः॥ ४॥

4. Prâna, apâna, samâna, udâna, vyâna, nâga, kurma, Krikara, devadatta, and dhananjaya.

दश नामानि मुख्यानि मयोक्तानीह शास्त्रके। कुर्वन्ति तेऽत्र कार्याणि प्रेरितानि स्वकर्मभिः॥ ५॥

5. These are the ten principal names, described by me in this Sastra; they perform all the functions, incited thereto by their own actions.

अत्रापि वायवः पञ्च मुख्याः स्युर्दशतः पुनः। तत्रापि श्रेष्ठकत्तारा प्राणापाना मयादिता॥ ६॥

6. Again, out of these ten, the first five are the leading ones; even among these, the $Pr\hat{a}na$ and $Ap\hat{a}na$ are the highest agents, in my opinion.

हृदि प्राणा गुदेऽपानः समाना नाभिमण्डले। उदानः कण्टदेशस्यो व्यानः सर्वशरीरगः॥ ७॥

7. The seat of the *Prâna* is the heart; of the *apâna*, anus; of the samâna, the region about the navel; of the udâna, the throat; while the vyâna moves all over the body.

नागादिवायवः पञ्च ते कुर्वन्ति च विग्रहे। उद्गारान्मीलनं क्षुचड्जमा हिका च पञ्चमः॥८॥

8. The five remaining vayus, the naga, etc., perform the following functions in the body:—Eructation, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.

श्रनेन विधिना ये। वे ब्रह्माडं वेत्ति विश्रहम्। सर्वपापविनिमुक्तः स याति परमां गतिम्॥ ९॥

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2).—The Guru.

त्रधुना कथयिष्यामि चित्रं येगास्य सिद्धये। यज्ज्ञात्वा नावसीदन्ति योगिनो योगसाधने॥ १०॥

10. Now I shall tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

भवेद्वीर्यवती विद्या गुरुवक्त्रसमुद्भवा। अन्यथा फलहीना स्यान्निवीर्याचातिदुःखदा॥ ११॥

11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

गुरुं सन्तोष्य यत्नेन ये वे विद्यामुपासते। अवलम्बेन विद्यायास्तस्याः फलमवास्र यात्॥ १२॥

12. He who is devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.

गुरुः पिता गुरुर्माता गुरुर्देवा न संशयः। कर्मणा मनसा वाचा तस्मात्सर्वेः प्रसेव्यते ॥ १३॥

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all with their thought, word and deed.

गुरुप्रसादतः सर्वं लभ्यते ग्रुभमात्मनः। तस्मात्सेयो गुरुनित्यमन्यथा न ग्रुमं भवेत्॥ १४॥

14. By Guru's favour everything good relating to one's self is obtained. So the Guru ought to be daily served; else there can be nothing auspicious.

प्रदक्षिणत्रयं कृत्वा स्पृष्ट्वा सच्येन पाणिना। अष्टांगेन नमस्कुर्याद् गुरुपादसरारुहम्॥ १५॥

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.

(3).—The Adhikari.

श्रद्धयात्मवतां पुंसां सिद्धिभवति निश्चिता। अन्येषाञ्च न सिद्धिः स्यात्तस्माद्यतेन साध्येत्॥ १६॥

16. The person who has control over himself attains verily success through faith; none other can succeed. Therefore, with faith, the Yoga should be practised with care and perseverance.

न भवेत्संगयुक्तानां तथाऽविश्वासिनामपि। गुरुपुजाविद्दीनानां तथा च बहुसंगिनाम्॥ १७॥ मिथ्यावाद्रतानां च तथा निष्ठुरभाषिणाम्। गुरुसन्तोषहीनानां न सिद्धिः स्यात्कदाचन॥ १७॥

17. Those who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to false and vain controversies, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

फिल्पितीति विश्वासः सिद्धेः प्रथमलक्षणम्। द्वितीयं श्रद्धया युक्तं तृतीयं गुरुपूजनम्॥ चतुर्थं समताभावं पञ्चमेन्द्रियनिग्रहम्। षष्टं च प्रमिताहारं सप्तमं नेव विद्यते॥ १८॥

18. The first condition of success is the firm belief that it (vidyâ) must succeed and be fruitful; the second condition is having faith in it; the third is respect towards the Guru; the fourth is the spirit of universal equality; the fifth is the restraint of the organs of sense; the sixth is moderate eating, these are all. There is no seventh condition.

योगोपदेशं संप्राप्य लब्ध्वा योगविदं गुरुम्। गुरूपदिष्टविधिना धिया निश्चित्य साधयेत्॥ १९॥

19. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith, according to the method taught by the teacher.

(4).--The Place, Etc.

सुशोभने महे यागी पद्मासनसमन्वतः। श्रासनापरि संविश्य पवनाभ्यासमाचरेत्॥ २०॥

20. Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture padmâsana, and sitting on a seat (made of kusa grass) begin to practise the regulation of breath.

समकायः प्राञ्जलिश्च प्रणम्य च गुरून् सुधीः। दक्षे वामे च विद्नेशं क्ष त्रपालांबिकां पुनः॥ २१॥

21. The wise beginner should keep his body firm and inflexible, his hands joined as if in supplication, and salute the Gurus on the left side. He should also pay salutations to Ganesa on the right side, and again to the guardians of the worlds and goddess Ambikâ, who are on the left side.

(5).—The Prânâyâma.

ततश्च दक्षांगुष्टेन निरुद्धन पिंगलां सुधीः। इड्या प्रयेद्धायुं यथाशक्या तु कुम्भयेत्॥ ततस्यका पिंगलयाशनरेव न वेगतः॥ २२॥

22. Then let the wise practitioner close with his right thumb the pingalâ (the right nostril), inspire air through the Idâ (the left nostril); and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

पुनः पिंगलयाऽज्य यथाशक्या तु कुम्भयेत्। इडया रेचयेद्वायुं न वेगेन शनैःशनैः॥ २३॥

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits; then let him expel the air through the left nostril, not forcibly, but slowly and gently.

इदं योगविधानेन कुर्याद्वं रातिकुम्भकान्। सर्वद्वन्द्वविनमुक्तः अत्यहं विगतालसः॥ २४॥

24. According to the above method of Yoga, let him practise twenty kumbhakas (stopping of the breath). He should practise this daily without neglect or idleness, and free from all duals (of love and hatred, and doubt and contention), etc.

प्रातःकाले च मध्याहं स्परिते चाईरात्रके। क्योदेवं चतुर्वारं कालेष्वेतेषु कुम्मकान्॥ २५॥

25. These kumbhakas should be practised four times:—once (1) early in the morning at sun-rise, (2) then at mid-day, (3) the third at sun-set, and (4) the fourth at mid-night.

इत्थं मासत्रयं कुर्योदनालस्था दिने दिने। तता नाडीविद्युद्धिः स्याद्विलम्बेन निश्चतम्॥ २६॥

26. When this has been practised daily, for three months, with regularity, the $n\hat{a}dis$ (the vessels) of the body will readily and surely be purified.

यदा तु नाडीशुद्धः स्याद्योगिनस्तत्त्वद्शिनः। तदा विध्वस्तदेषश्च भवेदारमसम्भवः॥ २७॥

27. When thus the nadis of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called arambha.

चिह्नानि योगिना देहे दृश्यन्ते नाडिशुद्धतः। कथ्यन्ते तु समस्तान्यङ्गानि संक्षेपतो मया॥ २८॥

28. Certain signs are perceived in the body of the Yogi whose nâdis have been purified. I shall describe, in brief, all these various signs.

समकायः सुगन्धिश्च सुकान्तिः स्वरसाधकः। श्रारमभघटकश्चेच यथा परिचयस्तदा।। निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः।। २९॥

29. The body of the person practising the regulation of breath becomes harmoniously developed, emits sweet scent, and looks beautiful and lovely. In all kinds of Yoga, there are four stages of prânâyâma:—

1, Ârambha-avasthâ (the state of beginning); 2, Ghaṭa-avasthâ (the state of co-operation of Self and Higher Self); 3, Parichaya-avasthâ (knowledge);

4, Nishpattiavasthâ (the final consummation).

त्रारम्भः कथिते।ऽस्माभिरधुना वायुसिद्धये। त्रापरः कथ्यते पश्चात्सर्वदुःखाद्यनाद्यनः॥ ३०॥

30. We have already described the beginning or Arambha-avasthâ of prânâyâma; the rest will be described hereafter. They destroy all sin and sorrow.

प्रोडवहिः सुभागी च सुवीसविङ्गसुन्दरः। संपूर्णहृद्या योगी सवित्साहबळान्वतः॥ जायते योगिनाऽवश्यमेतत्सवं कळेवरे॥ ३१॥

31. The following qualities are surely always found in the bodies of every Yogi:—Strong appetite, good digestion, cheerfulness, handsome figure, great courage, mighty enthusiasm and full strength.

अथ वर्ज्यं प्रवश्यामि योगविष्ठकरं परम्। येन संसारदुःखाब्धिं तीत्वी यास्यन्ति योगिन ॥ ३२॥

32. Now I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this sea of worldly sorrow.

(6).—The things to be renounced. आग्लं रक्षं तथा तीक्ष्णं लवणं सार्षेपं कटुम्। बहुलं भ्रमणं प्रातः स्नानं तेलविदाहकम्॥ स्तेयं हिंसां जनहेषञ्चाहङ्कारमनाज्वम्। उपवासमस्यञ्च माक्षञ्च प्राणिपीडनम्॥ स्रीसङ्गाग्नसेवां च वहालापं प्रियाप्रियम्। अतीव भाजनं योगी त्यजेदेतानि निश्चितम्॥ ३३॥

33. The Yogi should renounce the following:—1 Acids, 2 astringents, 3 pungent substances, 4 salt, 5 mustard, and 6 bitter things; 7 much walking, 8 early bathing (before sunrise) and 9 things roasted in oil; 10 theft, 11 killing (of animals) 12 enmity towards any person, 13 pride, 14 duplicity, and 15 crookedness; 16 fasting, 17 untruth, 18 thoughts other than those of moksha, 19 cruelty towards animals; 20 companionship of women, 21 worship of (or handling or sitting near) fire, and 22 much talking, without regard to pleasantness or unpleasantness of speech, and lastly, 23 much eating.

(7).—The means.

उपायं च मनश्यामि क्षिमं योगस्य सिद्ध्ये। गीपनीयं साधकानां येन सिद्धिनेवेन्खलु॥ ३४॥

34. Now I will tell you the means by which success in Yoga is quickly obtained; it must be kept secret by the practitioner so that success may come with certainty.

घृतं क्षीरं च मिष्टान्नं ताम्बूलं चूर्णवर्जितम्। कपूरं निष्तुषं मिष्टं सुमठं स्क्ष्मरन्ध्रकम्॥ सिद्धान्तश्रवणं नित्यं वैराग्यगृहसेवनम्। नामसङ्कोतनं विष्णाः सुनादश्रवणं परम्॥ घृतिः क्षमा तपः शौवं होमीतिग्र रुसेवनम्। सदैतानि परं योगी नियमानि समाचरेत्॥ ३५॥

35. The great Yogi should observe always the following observances:—He should use 1 clarified butter, 2 milk, 3 sweet food, and 4 betel without lime, 5 camphor; 6 kind words, 7 pleasant monastery or retired cell, having a small door; 8 hear discourses on truth, and 9 always discharge his household duties with vairâgya (without attachment) 10 sing the name of Vishnu; 11 and hear sweet music, 12 have patience, 13 constancy, 14 forgiveness, 15 austerities, 16 purifications, 17 modesty, 18 devotion, and 19 service of the Guru.

ग्रानिलेऽके प्रवेशे च भोक्तयं योगिभिः सदा। वाया प्रविष्टे शशिनि शयनं साधकोत्तमेः ॥ ३६॥

36. When the air enters the sun, it is the proper time for the Yogi to take his food (i.e., when the breath flows through the Pinyala); when

the air enters the moon, he should go to sleep (i.e., when the breath flows through the left nostril or the $Id\hat{a}$).

सद्यो सुक्तेऽपि क्षुधिते नाभ्यासः क्रियते बुधैः। अभ्यासकाले अथमं कुर्यात्क्षीराज्यभाजनम्॥ ३७॥

37. The Yoga (prânâyâma) should not be practised just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.

तते। अयासे थिरीभूते न ताहङ्नियमग्रहः। ग्रभ्यासिना विभाक्तव्यं स्तोकं स्तोकमनेकधा॥ पूर्वोक्तकाले कुर्यात्तु कुम्भकान्प्रतिवासरे॥ ३८॥

38. When one is well established in his practice, then he need not observe these restrictions. The practitioner should eat in small quantities at a time, though frequently; and should practise kumbhaka daily at the stated times.

तता यथेष्टा शक्तः स्याद्योगिना वायुधारणे। यथेष्टं धारणाद्वायाः कुम्भकः सिध्यति ध्रुवम्॥ केवले कुम्भके सिद्धे किं न स्यादिह योगिनः॥ ३९॥

39. When the Yogi can, of his will, regulate the air and stop the breath (whenever and how long) he likes, then certainly he gets success in kumbhaka, and from the success in kumbhaka only, what things cannot the Yogi command here?

The first stage.

स्वेदः संजायते देहे योगिनः प्रथमोद्यमे। यदा संजायते स्वेदा मर्दनं कारयेत्सुधाः॥ अन्यथा विग्रहे धातुर्नेष्टो भवति योगिनः॥ ४०॥

40. In the first stage of prāṇāyāma, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its dhātu (humors).

The second and third stages.

द्वितीये हि भवेत्कम्पो दार्दुरी मध्यमे मता। तते। धिकतराभ्यासाद्गगनेचरसाधकः॥ ४१॥

41. In the second stage, there takes place the trembling of the body; in the third, the jumping about like a frog; and when the practice becomes greater, the adept walks in the air.

Vâyusiddhi.

योगी पद्मासनस्थोऽपि भुवमुत्स्त्य वर्तते। वायुसिद्धिसदा श्रेया संसारध्वान्तनाशिनो॥ ४२॥ 42. When the Yogi, though remaining in Padmāsana, can rise in the air and leave the ground, then know that he has gained Vâyu-siddhi (success over air), which destroys the darkness of the world.

तावत्कालं प्रकुर्वति योगोक्तिसम्प्रहम्। अल्पनिद्रा पुरीषं च स्तोकं मूत्रं च जायते॥ ४३॥

43. But so long (as he does not gain it), let him practise observing all the rules and restrictions laid down above. From the perfection of prânâyâma, follows decrease of sleep, excrements and urine.

ग्ररोगित्वमदीनत्वं येगिनस्तत्त्वद्शिनः। स्वदा छाला कृमिश्चेव सर्वधैव न जायते॥ ४४॥

44. The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (putrid) perspiration, saliva and intestinal worms.

कफिपत्तानिलाश्चे व साधकस्य कलेवरे। तसिन्काले साधकस्य भाज्येष्वानियमग्रहः॥ ४५॥

45. When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be irregular in his diet and the rest.

ग्रत्यत्यं वहुधा सुक्त्वा योगी न व्यथते हि सः। श्रथाभ्यासवशाद्योगी भूवरों सिद्धिमाण्ड्यात्।। यथा दर्डरजन्त्नां गतिः स्यात्पाणिताहनात्।। ४६॥

46. No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice, the Yogi obtains *Bhuchari-siddhi*, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.

सन्त्यत्र बहवे। विद्या दारुणा दुनिवारणाः। तथापि साधयेद्योगी प्राणैः कंडगतेरपि ॥ ४७॥

47. Verily, there are many hard and almost insurmountable obstacles in Yoga, yet the Yogi should go on with his practice at all hazards; even were his life to come to the throat.

तते। रहस्युपाविष्टः साधकः संयतेन्द्र्यः। प्रणवं प्रजपेद्दीर्घं विद्यानां नाशहेतवे॥ ४८॥

48. Then let the practitioner, sitting in a retired place and restraining his senses, utter by inaudible repetition, the long pranava OM, in order to destroy all obstacles.

Note.—The A.U.M. all three should be distinctly uttered.

पूर्वाजितानि कमीणि प्राणायामेन निश्चितम्। नारायेत्साधका धीमानिहलोकोज्ज्वानि च ॥ ४९॥

49. The wise practitioner surely destroys all his karma, whether acquired in this life or in the past, through the regulation of breath.

पूर्वाजितानि पापानि पुरयानि विविधानि च। नाश्येत्वोडशप्राणायामेन योगि पुंगवः॥ ५०॥

50. The great Yogi destroys by sixteen prânâyâmas the various virtues and vices accumulated in his past life.

पापत्लचयानाहे। प्रद्हेत्प्रलयासिना। ततः पापविनिमुक्तः पश्चात्पुण्यानि नाश्येत्॥ ५१॥

51. This prânâyâma destroys sin, as fire burns away a heap of cotton; it makes the Yogi free from sin; next it destroys the bonds of all his good actions.

प्राणायामेन योगीन्द्रो लब्ध्वेश्वर्याष्ट्रकानि वै। पापपुण्योद्धिं तीत्वी त्रेलेक्यचरतामियात्॥ ५२॥

52. The mighty Yogi having attained, through pranayama, the eight sorts of psychic powers, and having crossed the ocean of virtue and vice, moves about freely through the three worlds.

Increase of duration.

तते। अयासक्रमेणेव घटिका त्रितयं भवेत्। येन स्यात्सकलासिन्धियोगिनः स्वेप्सिता ध्रावम्॥ ५३॥

53. Then gradually he should make himself able to practise for three gharis (one hour and a half at a time, he should be able to restrain breath for that period). Through this, the Yogi undoubtedly obtains all the longed-for powers.

Siddhis or Perfections.

वाविसधिः कामचारित्वं दुरदृष्टिस्तथैव च। दूरश्रतिः सुक्षमदृष्टिः परकायप्रवेशनम्॥ विरम्त्रलेपने स्वर्णमदृश्यकरणं तथा। भवन्येतानि सर्वाणे खेचरत्वं च योगिनाम्॥ ५४॥

54. The Yogi acquires the following powers:—våkya siddhi (prophecy), transporting himself everywhere at will (Kâmachâri), clairvoyance (duradristhi), clairaudience (durashruti), subtle-sight (shukshma-drishti), and the power of entering another's body (parakâypravesana), turning base metals to gold by rubbing them with his excrements and urine, and the power of becoming invisible, and lastly, moving in the air.

II - The Ghata Avastha.

यदा भवेद्धटावस्था पवनाभ्यासने परा। तदा संसारचकेऽस्मिक्षास्ति यद्य सधारयेत्॥ ५५॥

55. When, by the practice of Pranayama, the Yogi reaches the state of ghata (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.

प्राणापाननाद् निंदु जीवात्मपरमात्मनः। मिलित्वा घटते यस्मात्तस्माहे घट उच्यते॥ ५६॥

56. The ghata is said to be that state in which the prâna and the apâna vâyus, the nâda and the vindu, the jivâtmâ (the Human Spirit) and the Paramâtmâ (the Universal Spirit) combine and co-operate.

याममात्रं यदा घर्तुं समर्थः स्यात्तदाद्भुतः। प्रत्याहारस्तदेव स्यान्नांतरा भवति घ्रवम्॥ ५७॥

57. When he gets the power of holding breath (i.e., to be in trance) for three hours, then certainly the wonderful state of pratyâhâr is reached without fail.

यं यं जानाति योगीन्द्रतं तमात्मेति भावयेत्। येरिन्द्रयेयेद्धिधानस्तदिन्द्रियजया भवेत्।। ५८॥

58. Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

याममात्रं यदा पूर्णं भवेद भ्यासयोगतः। एकवारं प्रकृवीत तदा योगी च कुम्भकम्॥ देखाएकं यदा वायुनिश्वला योगिने भवेत्। स्वसामध्योत्तदांगुष्ठे तिष्ठेद्वात्लवत्स्थाः॥ ५९॥

59. When, through great practice, the Yogi can perform one kumbhaka for full three hours, when for eight dandas (= 3 hours) the breathing of the Yogi is suspended, then that wise one can balance himself on his thumb; but he appears to others as insane.

III.—The Parichaya.

ततः परिचयावश्या योगिनाऽभ्यासता भवेत्। यदा वायुश्चंद्रस्यं त्यका तिष्ठति निश्चलम्॥ वायुः परिचिता वायुः सुषुम्ना व्योम्न संचरेत्॥ ६०॥

60. After this, through exercise, the Yogi reaches the Parichaya avasthâ. When the air leaving the sun and the moon (the right and the left nostrils), remains unmoved and steady in the ether of the tube sushumnâ, then it is in the parichaya state.

क्रियाशिक्तं गृहीत्वैव चक्रान्भिस्वा सुनिश्चतम्। यदा परिचयावस्था भवेदभ्यासयोगतः॥ त्रिकृटं कर्मणां योगी तदा पश्यति निश्चितम्॥ ६१॥

61. When he, by the practice of Yoga, acquires power of action (kriyâ shakti) and pierces through the six chakras, and reaches the sure condition of parichaya, then the Yogi, verily, sees the three-fold effects of karma.

ततश्च कर्मकूटानि प्रगावेन विनाशयेत्। स योगी कर्मभोगाय कायव्यृहं समाचरेत्॥ ६२॥

62. Then, let the Yogi destroy the multitude of karmas by the pranava (om); let him accomplish kâyavyuha (a mystical process of arranging the various skandas of the body), in order to enjoy or suffer the consequences of all his actions in one life, without the necessity of re-birth.

असिन्काले महायोगी पंचधा धारणं चरेत्।। येन भूरादिसिद्धिः स्यात्ततो भूतभयापहा ॥ ६३॥

63. At that time let the great Yogi practise the five-fold dhâranâ forms of concentration on Vishnu, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, âkas cannot harm him.)

Note.—He should perform 5 Kumbhakas at each centre or Chakra.

ग्राधारे घटिकाः पंच लिंगस्थाने तथेव च।
तदुःवं घटिकाः पञ्च नाभिहन्मध्यके तथा ॥
भूमध्योश्वं तथा पंच घटिका धारयेत्सुधीः।
तथा भूरादिना नष्टो योगीन्द्रो न भवेत्वलु॥ ६४॥

64. Let the wise Yogi practise dhâranâ thus:—five ghatis (2½ hours) in the âdhâra lotus (Mulâdhara); five ghatis in the seat of the linga (Svâdhisthânâ), five ghatis in the region above it, (in the navel, Manipur), and the same in the heart (Anâhata); five ghatis in the throat (Visuddha) and, lastly let him hold dhâranâ for five ghatis in the space between the two eye-brows (Ajnâpur). By this practice the elements cease to cause any harm to the great Yogi.

मेघावी सर्वभूतानां घारणां यः समभ्यसेत्। शतब्रह्ममृतेनापि मृत्युस्तस्य न विद्यते ॥ ६५॥

65. The wise Yogi, who thus continually practises concentration (dhâranâ), never dies through hundreds of cycles of the great Brahmâ.

सरसं यः पिवेद्वायुं प्रत्यहं विधिना सुधीः। नश्यंति ये।गिनलस्य श्रमदाहजरामयाः॥ ७१॥

71. That wise Yogi, who daily drinks the ambrosial air, according to proper rules, destroys fatigue, burning (fever), decay and old age, and injuries.

रसनामुर्धगां कृत्वा यश्चन्द्रे सिळलं पिवेत्। मसमात्रेण योगीन्द्रो मृत्युं जयति निश्चितम्॥ ७२॥

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

राजदंतिवलं गाढं संपीडा विधिना पिवेत्। ध्यात्वा कुण्डलिनीं देवीं षणमासेन कविभवेत्॥ ७३॥

73. When having firmly closed the glottis by the proper yogic method, and contemplating on the goddess Kundalini, he drinks (the moon fluid of immortality), he becomes a sage or poet within six months.

काकचंच्या पिवेद्वायुं सन्ध्ययेष्टिभयेगरिप । कुण्डिलन्या सुखे ध्यात्वा क्षयरोगस्य शान्तये ॥ ७४ ॥

74. When he drinks the air through the crow-bill, both in the morning and the evening twilight, contemplating that it goes to the mouth of the Kundalini, consumption of the lungs (phthisis) is cured.

ग्रहानेशं पिवेद्योगी काकचंच्या विचक्षणः। पिवेत्प्राणानिलं तस्य रोगाणां संक्षया भवेत्।। दुश्य तिदू रहिष्टितथा स्याहरानं खलु॥ ७५॥

75. When the wise Yogi drinks the fluid day and night through the crow-beak, his diseases are destroyed: he acquires certainly the powers of clairaudience and clairvoyance.

दन्तेर्दन्तान्समापीडम पिवेद्वायुं शनेः शनेः। उर्वितिहः सुमेधावी मृत्युं जयति सोचिरात्॥ ७६॥

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

षण्मासमात्रमभ्यासं यः करोति दिने दिने। सर्वपापवितमु को रोगान्नारायते हि सः॥ ७०॥

77. One, who daily continues this exercise for six months only, and from all sins, and destroys all diseases.

संवत्सरकृताऽभ्यासाद्भैरवे। भवति ध्रुवम्। श्राणमादिगुणांहाक्वा जितभूतगणः स्वयम्॥ ७८॥

78. If he continues this exercise for a year, he becomes a Bhairava; he obtains the powers of animâ &c., and conquers all elements and the elementals.

रसनामूर्ध्वगां इत्वा क्षणार्धं यदि तिष्ठति। क्षणेन मुच्यते येगी व्याधिमृत्युजरादिभिः॥ ७९॥

79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.

रसनां प्राणसंयुक्तां पीडमानां विचितयेत्। न तस्य जायते मृत्युः सत्यं सत्यं मयादितम्॥ ८०॥

80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid or Prâna.

पवमभ्यासयोगेन कामदेवा हितीयकः। न क्षुघा न तृषा निद्रा नेव मृच्छी प्रजायते॥ ८१॥

81. Through this exercise and Yoga, he becomes like a Kâmadeva, without a rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.

अनेनेव विधानेन योगीन्द्रोऽवनिमण्डले। भवेत्स्वच्छन्द्चारी च सर्वापत्परिवर्जितः॥ ८२॥

82. Acting upon these methods the great Yogi becomes in the world perfectly independent; and freed from all obstacles, he can go everywhere.

न तस्य पुनरावृत्तिर्मोदते ससुरेरपि। पुण्यपापैर्न छिप्येत पतदाचरणेन सः॥ ८३॥

83. By practising thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

चतुरशीत्यासनानि सन्ति नानाविधानि च। तेभ्यश्चतुष्कमादाय मयोक्तानि ब्रवीग्यहम्॥ सिद्धासनं ततः पद्मासनञ्चोगं च स्वस्तिकम्॥ ८४॥

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below:—I, Siddhâsana; 2, Padmâsana; 3, Ugrâsana; 4, Svastikâsana.

1.—Siddhâsana.

येानं संपीडा यत्नेन पादमूलेन साधकः।
मेहोपरि पादमूलं विन्यसेद्योगवित्सदा।।
ऊर्ध्वं निरीक्ष्य भूमध्यं निश्चलः संयतेन्द्रियः।
विशेषोऽवक्रकायश्च रहस्युद्वेगवर्जितः।।
पतित्सद्धासनं इ यं सिद्धानां सिद्धिदायकम्॥ ८५॥

85. The Siddhâsana that gives success to the practitioner is as follows:—Pressing with care by the heel the yoni, the other heel the Yogi should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows, should be steady, and restrain his senses. His body particularly must be straight and without any bend. The place should be a retired one, without any noise.

येनाभ्यासवशाच्छीवं योगनिष्पत्तिमाशुयात्। सिद्धासनं सदा सेव्यं पवनाभ्यासिना परम्॥ ८६॥

86. He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhâsana posture, and practise regulation of the breath.

येन संसारमुत्स्च लभते परमां गतिम्। नातः परतरं गुह्चमासनं विद्यते भुवि॥ येनानुध्यानमात्रेण योगी पापाद्विमुच्यते॥ ८७॥

87. Through this posture the Yogi, leaving the world, attains the highest end and throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

2.—The Padmâsana.

उत्ताना चरणा कृत्वा ऊरुसंस्था प्रयत्नतः।

ऊरुमध्ये तथात्ताना पाणा कृत्वा तु ताहशा।
नासाप्रे विन्यसेद्दृष्टिं दन्तमूळ्य जिह्नया।
उत्तोल्य चिबुकं वक्ष उत्थाप्य पवनं शनैः॥
यथाशत्त्या समाकृष्य पूरयेदुद्रं शनैः।
यथा शक्त्येव पश्चात्तु रेचयेद्विरोधतः॥
इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम्॥ ८८॥

88. I describe now the Padmasana which wards off (or cures) all diseases:—Having crossed the legs, carefully place the feet on the opposite thighs (i.e., the left foot on the right thigh, and vice versa); cross both the hands and place them similarly on the thighs; fix the sight on the

tip of the nose; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly, in an unobstructed stream.

दुर्लभं येन केनापि धीमता लभ्यते परम्॥ ८९॥

89. It cannot be practised by everybody; only the wise attains success in it.

ग्रनुष्ठाने कृते प्राणः समश्रकति तत्क्षणात्। भवेद्भ्यासने सम्यक्साधकस्य न संशयः॥ ९०॥

90. By performing and practising this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.

पद्मासने स्थिता यागी प्राणापानविधानतः। पूरयेत्स विमुक्तः स्यात्सत्यं सत्यं वदाम्यहम्॥ ९१॥

91. Sitting in the Padmâsana posture, and knowing the action of the *Práṇa* and *Apána*, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily, I tell you the truth.

3.—The Ugrasana.

प्रसार्थं चरणद्वन्द्वं परस्परमसंयुतम् । स्वपाणिभ्यां हढं धृतवा जानूपरि शिरो न्यसेत् ॥ ग्रासनोग्रमिदं प्रोक्तं भवेदनिलदीपनम् । देहावसानहरणं पश्चिमोत्तानसंज्ञकम् ॥ य पतदासनं श्रेष्ठं प्रत्यहं साध्येत्सुधीः। वायुः पश्चिममार्गेण तस्य सञ्चरति ध्रवम् ॥ ९२ ॥

92. Stretch out both the legs and keep them apart; firmly take hold of head by the hands, and place them on the knees. This is called Ugrâsana (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called Paschimauttâna (the posterior crossed posture.) That wise man who daily practises this noble posture can certainly induce the flow of the air per viam posteriori.

एतद्भ्यासशीलानां सर्वसिद्धः प्रजायते । तस्माद्योगी प्रयत्ने न साध्येत्सिद्धमात्मनः ॥ ९३॥

93. Those who practise this obtain all the siddhis; therefore, those, desirous of attaining powers, should practise this diligently.

गापनीयं प्रयत्ने न न देयं यस्य कस्याचित्। येन शीघ्रं महत्सिद्धिभवेद् दुःस्रोधनाशिनी॥ ९४॥

94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, váyu-siddhi is easily obtained, and it destroys a multitude of miseries.

4.—The svastikāsana.

जानुवीरन्तरे सम्यग्धृत्वा पादतले उभे । समकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते ॥ ९५॥

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikasana.

अनेन विधिना योगी मारुतं साधयेत्सुधीः। देहे न क्रमते व्याधिस्तस्य वायुश्च सिद्धचिति॥ ९६॥

96. In this way, the wise Yogi should practise the regulation of the air. No disease can attack his body, and he obtains váyu siddhi.

सुखासनमिदं प्रोक्तं सर्वदुःखप्रणाशनम्। स्वस्तिकं योगिभिगोप्यं स्वस्तीकरणमुत्तमम्॥९७॥

97. This is also called the Sukhâsana, the easy posture. This health-giving, good Svastikâsana should be kept secret by the Yogi.

CHAPTER IV.

Yoni-Mudrâ. The Sacred Drink of the Kaulas.

आदे। पूरक योगेन स्वाधारे पूरयेन्मनः। गुद्मेदृन्तरे योनिस्तामाकुं च्य प्रवर्तते॥ १॥

First with a strong inspiration fix the mind in the $\acute{a}dh\acute{a}r$ lotus. Then engage in contracting the Yoni, which is situated in the perineal space.

ब्रह्मयोगिगतं ध्यात्वा कामं कन्दुकसिन्नम्। सूर्थकोटि प्रतीकाशं चन्द्रकोटिसुशीतलम्॥ तस्योध्वं तु शिखास्क्ष्मा चिद्रूपा परमाकला। तथा सहितमात्मानमेकीभृतं विचिन्तयेत्॥ २॥

2 There let him contemplate that the God of Love resides in that Brahma Yoni and that he is beautiful like Bandhuk flower (Pentapetes Phanicia)—brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (Yoni) is a very small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the Sîva and Sakti).

गच्छित ब्रह्ममार्गेण छिंगत्रयक्रमेण वै। जम्तं तिंद्ध स्वर्गस्थं परमानन्द छक्षणम्॥ श्वे तरकं तेजसाद्यं सुधाधाराप्रविषणम्। पीत्वा कुळासृतं दियां पुनरेव विशेत्कुळम्॥ ३॥

3. (Then imagine that)—There go up through the Sushumnâ vessel, the three bodies in their due order (i.e., the etheric, the astral and the mental bodies). There is emitted in every chakra the nectar, the characteristic of which is great bliss. Its colour is whitish rosy (pink), full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the Kulâ (i.e., perineal space.)

Note.—While these subtle bodies go up, they drink at every stage this nectar, called Kulâmrita.

षुनरेव कुळं गच्छेन्मात्रायोगेन नान्यथा। सा च प्राणसमास्याता हास्मि स्तन्त्रे मयादिता॥ ४॥

4. Then let him go again to the Kulâ through the practice of mátrá Yoga (i.e., prânâyâma.) This Yoni has been called by me in the Tantras as equal to life.

पुनः प्रलीयते तस्यां कालाग्न्यादिशिवात्मकम्। योनिमुद्रा परा ह्ये षा बन्धस्तस्याः प्रकीतितः। तस्यास्तु बन्धामत्रेण तन्नास्ति यन्न साधयेत्॥ ५॥

5. Again let him be absorbed in that Yoni, where dwells the fire of death—the nature of Shiva, &c. Thus has been described by me the method of practising the great Yoni-Mudrâ. From success in its practice, there is nothing which cannot be accomplished.

छिन्नरूपास्तु ये मन्त्राः कीलिताः स्तंभिताश्च ये । दग्धामन्त्राः शिखाहीना मिलनास्तु तिरस्वताः ॥ मन्दा बालास्तथा वृद्धाः प्रौढा यावनगिर्वताः । ग्रारेपक्षे स्थिता ये च निर्वीर्याः सत्त्ववर्जिताः । तथा सत्त्वेन हीनाश्च खण्डिताः शतधाकृताः ॥ विधानेन च संयुक्ताः प्रभवन्त्यचिरेण तु । सिद्धिमोक्षप्रदाः सर्वे गुरुणा विनियोजिताः ॥ दीक्षयित्वा विधानेन ग्राभिषच्य सहस्रधा । तता मंत्राधिकारार्थमेषा मुद्रा प्रकीतिता ॥ ६ ॥

6. Even those mantras which are deformed (chhinna) or paralyzed (Kilita), scorched (stambhita) by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless without vitality; or which have been divided into hundreds of parts, even they become fertile through time and method. All these can give powers and emancipation when properly given to the disciple by the Guru, after having initiated him according to proper rites, and bathed him a thousand times. This Yoni-mudrâ has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.

ब्रह्महत्यासहस्राणि त्रेलेक्यमपि घातयेत्। नासा लिप्यति पापेन यानिमुद्रानिबन्धनात्॥ ७॥

7. He who practises Yoni-Mudrá is not polluted by sin, were he to murder a thousand Brâhmanas or kill all the inhabitants of the three worlds:—

गुरुहा च सुरापी च स्तेयी च गुरुतल्पगः। एतेः पापैनं बध्येत योनिसुद्धानिबन्धनात्॥ ८॥

8. Were he to kill his teacher or drink wine or commit theft, or violate the bed of his preceptor, he is not stained by these sins also, by virtue of this mudrâ.

तस्मादभ्यासनं नित्यं कर्तव्यं मोक्षकांक्षिभिः। अभ्यासाजाय ते सिद्धरभ्यासानमाक्षमाण्ड्यात्॥९॥

9. Therefore, those who wish for emancipation should practise this daily. Through practice (abhyâsa), success is obtained; through practice one gains liberation.

संविदं लभते अयासाद्योगाभ्यासात्प्रवर्तते। मुद्राणां सिद्धिभ्या सादभ्यासाद्वायुसाधनम्॥ कालवञ्चनमभ्यासात्तथा मृत्युसुया भवेत्॥ १०॥

10. Perfect consciousness is gained through practice. Yoga is attained through practice; success in Mudrâs comes by practice; through practice is gained success in pránáyáma. Death can be cheated of its prey through practice, and man becomes the conqueror of death by practice.

वाक्सिद्धः कामचारित्वं भवेदभ्यासयागतः ॥ योनिमुद्रा परं गोप्या न देया यस्य कस्यचित्। सर्वथा नेव दातव्या प्रायोः कण्डगतेरपि॥ ११॥

11. Through practice one gets the power of vâch (prophecy), and the power of going everywhere, through mere exertion of will. This Yoni-mudrâ should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

The Awakening of Kundalini.

अधुना कथयिष्यामि योगसिद्धिकरं परम्। गापनीयं सुसिद्धानां योगं परमदुर्लभम्॥ १२॥

12. Now I shall tell you the best means of attaining success in Yoga. The practitioners should keep it secret. It is the most inaccessible Yoga.

सुप्ता गुरुप्रसादेन यदा जागति कुण्डली। तदा सर्वाण पद्मानि भिद्यन्ते प्रन्थयोपि च॥ १३॥

13. When the sleeping goddess Kundalini is awakened, through the grace of Guru, then all the lotuses and the bonds are readily pierced through and through.

तस्मात्सवेशयत्नेन प्रवेशधायतुमीश्वरीम्। ब्रह्मरन्ध्रमुखे सुप्तां मुद्राभ्यासं समाचरेत्॥ १४॥

14. Therefore, in order that the goddess, who is asleep in the mouth of the Brahmarandhra (the innermost hollow of Sushumna) be awakened, the Mudras should be practised with the greatest care.

वपुषा कान्तिममलां जरामृत्युविनाशनम्। वांछितार्थफलं सांख्यमिन्द्रियाणाञ्च मारणम्॥ एतदुक्तानि सर्वाणि योगारूढस्य योगिनः। भवेदभ्यासते।ऽवश्यं नात्र कार्या विचारणा॥ १८॥

18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity; the life is increased and its decay is checked, and all sins are destroyed. All diseases are healed, and the gastric fire is increased. It gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things, through practice. There should be no hesitation in doing so.

गोपनीया प्रयत्नेन मुद्रेयं सुरपूजिते। यां तु प्राप्य भवाम्भोधेः पारं गच्छन्ति योगिनः॥ १९॥

19. O ye worshipped of the gods! know that this Mudrâ is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

मुद्रा कामडुघा हो वा साधकानां मयादिता। गुप्ताचारेण कर्तव्या न देया यस्य कस्यचित्॥ २०॥

20. This Mudrâ, described by me, is the giver of all desires to the practitioner; it should be practised in secrecy, and ought never to be given to everybody.

(2). — $Mah\hat{a}$ -Bandha.

अथ महाबन्धकथनम्।

ततः प्रसारितः पादा विन्यस्य तमुरूपरि।
गुद्योनि समाकुं च्य कृत्वा चापानमूक्ष्यम्।
योज्ञियत्वा समानेन कृत्वा प्राणमधामुखम्॥
बन्धयेदूक्ष्यगत्यथं प्राणापानेन यः सुधोः।
कथितेऽयं महाबन्धः सिद्धिमागप्रदायकः।
नाडीजालाद्रस्वयूहो मूर्धानं याति यागिनः॥
उभाभ्यां साधयेत्पद्भचामेकै सुप्रयत्नतः॥ २१॥

21. Then (after Mâhamudrá), having extended the (right) foot, place it on the (left) thigh; contract the perineum, and draw the apâna vâyû upwards and join it with the samâna vâyû; bend the prâna vâyû downwards, and then let the wise Yogi bind them in trinity in the navel (i.e. the prâna and the apâna should be joined with the Samâna in the navel.)

I have told you now the Mahâbandha, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are propelled towards the head. This should be practised with great care, alternately with both feet.

भवेदभ्यासता वायुः सुषुद्धां मध्यसङ्गतः । अनेन वपुषः पृष्टिह ढबन्धोऽस्थिपंजरे ॥ संपूर्णहृद्यो येगी भवत्न्येतानि योगिनः । बन्धेनानेन योगीन्द्रः साध्येत्सवमीण्सितम् ॥ २२ ॥

22. Through this practice, the wind enters the middle channel of the Sushumna, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness). By this Bandha, the great Yogi accomplishes all his desires.

(3.) -Maha-Vedha.

त्रथ महावेधकथनम्। त्रपानप्राणयेरिक्यं कृत्वा त्रिभुवनेश्वरि। महावेधिस्तिते येगी कुक्षिमापूर्यं वायुना। स्फिची संताडयेडोमान्वेधेऽयं कीतिता मया॥ २३॥

23. O goddess of the three worlds! when the Yogi, while performing the Mahâbandha, causes the union of the prâna and apâna vâyus and filling in the viscera with air drives it slowly towards the nates, it is called Mahâvedha.

वेघेनानेन संविध्य वायुना योगिपुंगवः। ग्रंथिं सुषुरणामार्गेण ब्रह्मग्रंथिं भिनत्यसा ॥ २४॥

24. The best of the Yogis having, through the help of the vâyu, pierced with this perforator the knot which is in the path of Sushumnâ, should then pierce the knot of Brahma.

यः करोति सदाभ्यासं महावेधं सुगोपितम्। वायुसिद्धिभवेत्तस्य जरामरणनाशिनी ॥ २५॥

25. He who practises this Mahâvedha with great secrecy, obtains vâyu-siddhi (success over the wind). It destroys decay and death.

चक्रमध्ये थिता देवाः कर्मान्त वायुताडनात्। कुण्डल्यपि महामाया केलासे सा विलीयते॥ २६॥

26. The gods residing in the chakras tremble owing to the gentle influx and effax of air in pranayama; the great goddess, Kunali Maha Maya, is also absorbed in the mount Kailasa.

महामुद्रामहाबन्धो निष्फले। वेधवर्जिते। तस्माद्योगी अयत्नेन करोति त्रितयं क्रमात्॥ २७॥

27. The Mahâmudra and Mahâbandha become fruitless if they are not followed by Mahâ-vedha; therefore, the Yogi should practise all these three successively with great care.

एतत्त्रयं प्रयत्नेन चतुर्वारं करोति यः। षण्मासाभ्यन्तरं मृत्युं जयत्येच न संशयः॥ २८॥

28. He who practises these three daily four times with great care, undoubtedly conquers death within six months.

एतत्त्रयस्य माहात्म्यं सिद्धो जानाति नेतरः। यज्ञात्वा साधकाः सर्वे सिद्धिं सम्यग्लभन्ति वै॥ २९॥

29. Only the siddha knows the importance of these three and no one else; knowing these, the practitioner obtains all success.

गोपनीया प्रयत्नेन साधकैः सिद्धिमीप्सुभिः। ग्रन्यथा च न सिद्धिः स्यान्मुद्राणामेष निश्चयः॥ ३०॥

30. This should be kept in great secrecy by the practitioner desirous of obtaining power; otherwise, it is certain that the coveted powers can never be obtained through the practice of Mudrâs.

(4.)—Khechari.

म्रथ खेचरीमुद्राकथनम्।
भ्रुवारन्तर्गतां दृष्टिं विधाय सुदृढां सुधीः।
उपविश्यासने वज्रे नानापद्रववितितः॥
लिक्षकोध्वं स्थिते गर्ते रसनां विपरीतगाम्।
संयोजयेत्प्रयत्नेन सुधाकूपे विचक्षणः।
मुद्रेषा खेचरी प्रोक्ता भक्तानामनुरोधतः॥ ३१॥

31. The wise Yogi, sitting in vajrāsana posture, in a place free from all disturbance, should firmly fix his gaze on the spot in the middle of the two eyebrows,; and reversing the tongue backwards, fix it in the hollow under the epi-glottis, placing it with great care on the mouth of the well of nectar, (i.e. closing up the air passage). This mudrâ, described by me at the request of my devotees, is the Khechari-Mudrâ.

सिद्धीनां जननी ह्येषा मम प्राणाधिकप्रिया। निरन्तरकृताभ्यासात्पीयूषं प्रस्यहं पिवेत्॥ तेन विष्रहसिद्धः स्यान्सृरयुमातङ्गकेसरी॥ ३२॥

32. O, my beloved! know this to be the source of all success, always practising it let him drink the ambrosia daily. By this he obtains vigraha-siddhi (power over the microcosm), even as a lion over the elephant of death.

अपवित्रः पवित्रो वा सर्वावस्थां गताऽपिवा। स्रेचरी यस्य युद्धा तु स युद्धो नात्र संशयः॥ ३३॥

33. Whether pure or impure, in whatever condition one may be, if success be obtained in Khechari, he becomes pure. There is no doubt of it.

क्षणार्धं कुरुते यस्तु तीर्त्वा पापमहार्णवम् । दिव्यभागान्त्रभुक्ता च सत्कुले स प्रजायते ॥ ३४॥

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of Deva-world is born into a noble family.

मुद्रेषा खेचरी यस्तु स्वर्थाचत्तो हातन्द्रितः। शतब्रह्मगतेनापि क्षणार्थं मन्यते हि सः॥ ३५॥

35. He who practises this Khechari-Mudrâ calmly and without laziness counts as seconds the period of hundred Brahmâs.

गुरूपदेशता मुद्रां या वेत्ति खेवरीमिमाम्। नानापापरता धीमान् स याति परमां गतिम्॥ ३६॥

36. He knows this Khechari-Mudrâ according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

सा प्राणसहशी मुद्रा यसिनकसिन दीयते। प्रच्छाद्यते प्रयत्नेन मुद्रयं सुरपूजिते॥ ३७॥

37. O, ye adored of gods! this Mudrâ, dear as life, should not be given to everybody; it should be kept concealed with great care.

(5.)—Jâlandhara.

त्रथं जालन्धरबन्ध।
बद्धागलशिराजालं हृदये चिबुकं न्यसेत्।
बन्धोजालन्धरः प्रोक्तो देवानामपि दुलभः॥
नाभिस्थविह्यजन्तृनां सहस्रकमलच्युतम्।
पिवेत्यीयूषविस्तारं तदर्थं बन्धयेदिमम्॥ ३८॥

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jalandhara-Mudra. Even gods reckon it as inestimable. The fire in the region of the navel (i.e., the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to prevent the nectar to be thus consumed], he should practise this Bandha.

वन्धेनानेन पीयूषं स्वयं पिवति बुद्धिमान्। अमरत्वञ्च सम्प्राप्य मोदते भुवनत्रये॥ ३९॥ 39. Through this Bandha, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

जालन्थरा बन्ध एष सिद्धानां सिद्धिदायकः। अभ्यासः क्रियते नित्यं योगिना सिद्धिमिच्छता॥ ४०॥

40. This Jâlandhara-Bandha is the giver of success to the practitioner; the Yogi desirous of success should practise it daily.

(6.)—Mula-Bandha.

अथ मूलवन्धः।

पादमूलेन संपीडा गुद्मार्गं सुयन्त्रितम्। बलादपानमाकृष्य क्रमाद्दुर्धं सुचारयेत्। कल्पिताऽयं मूलबन्धो जरामरणनाद्यानः॥ ४१॥

41. Pressing well the anus with the heel, forcibly draw upwards the apâna vâyu slowly by practice. This is described as the Mula-Bandha—the destroyer of decay and death.

अपानप्राग्येगरेनयं प्रकरात्यधिकार्वपतम्। बन्धेनानेन सुतरां यानिमुद्रा प्रसिद्धचाति॥ ४२॥

42. If, in the course of the practice of this Mudrâ, the Yogi can unite the apâna with the prâna vâyu, then it becomes of course the Yoni-Mudrâ.

सिद्धायां ये। तमुद्रायां किं न सिध्यति भूतछे। वन्धस्यास्य प्रसादेन गगने विजितालसः॥ पद्मासने थितो योगी सुवमुत्स्ज्य वर्तते॥ ४३॥

43. He who has accomplished Yoni-Mudrâ, what can he not accomplish in this world. Sitting in the padmäsana posture, free from idleness, the Yogi, leaving the ground, moves through the air, by virtue of this Mudrâ.

सुगुप्ते निजने देशे वन्धमेनं समभ्यसेत्। संसारसागरं तर्तुं यदीच्छेद्योगि पुंगवः॥ ४४॥

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this Bandha in secret, in a retired place.

(7.) Viparit-karana.

अथ विपरीतकरणी मुद्रा। भूतले स्वशिरादत्त्वा से नयेचरणहयम्। विपरीतकृतिश्चेषा सर्वतन्त्रेषु गापिता॥ ४५॥

45. Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is Viparit-karana, kept secret in all the Tantras.

एतद्यः कुरुते नित्यमभ्यासं याममात्रतः। मृत्युं जयति स योगी प्रलये नापि सीद्ति॥ ४६॥

46. The Yogi who practises it daily for three hours, conquers death, and is not destroyed even in the Pralaya.

कुरुतेऽमृतपानं यः सिद्धानां समतामियात्। स सेव्यः सर्वलेकानां बन्धमेनं करोति यः॥ ४०॥

47. He who drinks nectar becomes equal to Siddhas; he who practises this Bandha becomes an adept among all creatures.

(8.)—Uddâna-bandha.

नाभेक विमध्यापि तानं पश्चिममाचरेत्। उडुगानवंध एष स्यात्सर्वदुः खाद्यनाशनः॥ उदरे पश्चिमं तानं नाभेक वं तु कारयेत्। उड्यानाख्ये। जन्योयं सृत्युमातङ्ककेसरी॥ ४८॥

48. When the intestines above and below the navel are brought to the left side, it is called Uddana-Bandha—the destroyer of all sins and sorrows. The left side viscera of the abdominal cavity should be brought above the navel. This is Uddana-Bandha, the lion of the elephant of death.

नित्यं यः कुरुते यागी चतुर्वारं दिने दिने । तस्य नाभेस्तु युद्धिः स्यायेन सिद्धो भवेन्मरुत् ॥ ४९ ॥

49. The Yogi, who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

षणमासमभ्यसन्योगी मृत्युं जयति निश्चितम्। तस्योदराग्निज्वेलति रसवृद्धिः प्रजायते॥ ५०॥

50. By practising it for six months, the Yogi certainly conquers death; the gastric fire is kindled, and there takes place an increase of the fluids of the body.

अनेन सुतरां सिद्धिविग्रहस्य प्रजायते। रागाणां संक्षयश्चापि योगिना भवति घुवम्॥ ५१॥

51. Through this, consequently, the vigrahasiddhi is also obtained. All the diseases of the Yogi are certainly destroyed by it.

गुरोलेण्या प्रयतेन साधयेत् विचक्षणः। निजने सुथिते देशे बन्धं परम दुलभम्॥ ५२॥

52. Having learnt the method from the Guru, the wise Yogi should practise it with great care. This most inacessible Mudrâ should be practised in a retired and undisturbed place.

(10.)—Shakti-châlan.

अथ शक्तिचालनमुद्रा। आधारकमले सुप्तां चालयेत्कुगडलीं हढाम्। अपानवायुमारुहश वलादाकृष्य बुद्धिमान्। शक्तिचालनमुद्रयं सर्वशक्तिप्रदायिनी॥ ५३॥

53. Let the wise Yogi forcibly and firmly draw up the goddess Kundali sleeping in the âdhâr lotus, by means of the apâna vâyu. This is Shakti-Châlan Mudrâ, the giver of all powers.

शक्तिचालनमेवं हि प्रत्यहं यः समाचरेत्। ग्रायुवृद्धिभवेत्तस्य रोगाणां च विनाशनम्॥ ५४॥

54. He who practises this Shakti-Châlan daily, gets increase of life and destruction of diseases.

विहाय निद्रा भुजगी स्वयमूध्वे भवेत्बलु । तस्माद्भ्यासनं कार्यं योगिना सिद्धमिच्छता ॥ ५५॥

55. Leaving sleep, the serpent (i.e. the Kundali) herself goes up; therefore let the Yogi desirous of power practise this.

यः करोति सद्भ्यासं शक्तिचालनमुत्तमम्। येन विग्रहसिद्धिः स्यादांणमादिगुणप्रदा। गुरूपदेशविधना तस्य मृत्युभयं कुतः॥ ५६॥

56. He who practises always this best Shakti-Châlan according to the instructions of his guru, obtains the vigraha-siddhi, which gives the powers of animâ, etc., and has no fear of death.

मुहूर्तद्वयपर्यन्तं विधिना राक्तिचालनम् । यः करोति प्रयत्नेन तस्य सिद्धिरदूरतः । युक्तासनेन कर्तव्यं योगिभिः राक्तिचालनम् ॥ ५७॥

57. He who practises the Shakti-Châlan properly for two seconds, and with care, is very near to success. This Mudrâ should be practised by the Yogi in the proper posture.

एतत्तुमुद्रादशकं न भृतं न भविष्यति । एकैकाभ्यासने सिद्धिः सिद्धो भवति नान्यथा ॥ ५८॥

58. These are the ten Mudrâs whose equal there never was nor ever shall be: through the practice of any one of them, a person becomes a siddha and obtains success.

इति श्रीशिवसंहितायां हरगेरिसंवादे मुद्राकथनं नाम चतुर्थपटलः समाप्तः॥ ४॥

[Vajroṇḍi Mudrâ described in this chapter in the original is omitted here, as it is an obscene practice indulged in by low class Tantrists. Translator.]

CHAPTER V.

ग्रथ पञ्चमः परलः॥

श्री देव्युवाच ॥ ब्रहि मे वाक्यमीशान परमार्थिधयं प्रति । ये विद्याः सन्ति छोकानां वद मे प्रिय शङ्कर ॥ १ ॥

Pârvati.—O Lord, O beloved Shankar! tell me, for the sake of those whose minds search after the supreme end, the obstacles and the hindances to Yoga.

र्श्वर उवाच ॥ श्रृणु देवि प्रवध्यामि यथा विद्राः स्थिताः सदा । मुक्तिं प्रति नराणाञ्च भागः परमबन्धनः ॥ २ ॥

2. Śiva.—Hear, O Goddess! I shall tell thee, all the obstacles that stand in the path of Yoga. For the attainment of emancipation, enjoyments (bhoga) are the greatest of all impediments.

Bhoga (enjoyment).

अथ भेगरूपयोगविष्ठकथनम्।
नारी शय्यासनं वस्त्रं धनमस्य विद्यम्बनम्।
ताम्बूलंभक्ष्ययानानि राज्येश्वयविभूतयः।
हैमं राप्यं तथा ताम्नं रत्नञ्चागुरुधेनवः।
पाण्डित्यं वेदशास्त्राणि नृत्यं गीतं विभूषणम्।
वंशी वीणा मृदङ्गाश्च गजेंद्रश्चाश्ववाहनम्।
दारापत्यानि विषया विद्या एते प्रकीतिताः।
भेगरूपा इमे विद्या धर्मरूपानिमाञ्छुणु॥ ३॥

3. Women, beds, seats, dresses, and riches are obstacles to Yoga. Betels, dainty dishes, carriages, kingdoms, lordliness and powers; gold, silver, as well as copper, gems, aloe wood, and kine; learning the Vedas and the Sâstras; dancing, singing and ornaments; harp, flute and drum; riding on elephants and horses; wives and children, worldly enjoyments; all these are so many impediments. These are the obstacles which arise from bhoga (enjoyment). Hear now the impediments which arise from ritualistic religion.

Dharma (ritualism of Religion.)

त्रथ धमेरूपयागांवधकथनम् । स्नानं पुजाविधिहोमं तथा माक्षमयो स्थितः । वतापवासनियममानमिन्द्रथनग्रहः । ध्येया ध्यानं तथा मन्त्रो दानं स्यातिदिशास् स ।

वापीकूपतडागादिप्रासादारामकल्पना। यज्ञां चान्द्रायणं छच्छुं तीर्थानि विविधानि च। हश्यन्ते च इमे विद्या धर्मरूपेण संस्थिताः॥ ४॥

4. The following are the obstacles which dharma interposes:—ablutions, worship of dieties, observing the sacred days of the moon, fire sacrifice, hankering after moksha, vows and penances, fasts, religious observances, silence, the ascetic practices, contemplation and the object of contemplation, mantras, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves; sacrifices, vows of starvation, Chândrâyaṇa, and pilgrimages.

Jñâna (Knowledge-obstacles).

त्रथ ज्ञानक्षपविद्यकथनम्। यत्तु विद्यं भवेज्ञानं कथयामि वरानने। गामुखं स्वासनं कृत्वा धातिप्रक्षाळनं च तत्। नाडीसञ्चारविज्ञानं प्रत्याहारनिरोधनम्। कृक्षिसंचाळनं क्षिप्रं प्रवेश इन्द्रियाध्वना। नाडीकमीणि कल्याणि भाजनं श्रयतां मम्।। ५॥

5. Now I shall describe, O Pârvati, the obstacles which arise from knowledge. Sitting in the Gomukh posture and practising Dhauti (washing the intestines by Haṭha Yoga). Knowledge of the distribution of the nâḍis (the vessels of the human body), learning of pratyâhâra (subjugation of senses), trying to awaken the Kuṇḍalini force, by moving quickly the belly (a process of Haṭha Yoga), entering into the path of the indriyas, and knowledge of the action of the nâḍis; these are the obstacles. Now listen to the mistaken notions of diet, O Pârvati.

नवधातुरसं छिन्धि गुण्ठिकास्ताडयेत्पुनः। एककालं समाधिः स्याह्विंगभूतमिदं शृगु ॥ ६॥

6. That samadhi (trance) can be at once induced by drinking certain new chemical essences and by eating certain kinds of food, is a mistake. Now hear about the mistaken notion of the influence of company.

सङ्गमं गच्छ साधूनां संकाचं भज दुर्जनात्। प्रवेशनिगमे वायागु रुळक्षं विलोकयेत्॥ ७॥

7. "Keep the company of the virtuous, and avoid that of the vicious" (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).

पिण्डस्थं रूपसंख्यत रूपस्थं रूपवितितम्। ब्रह्मे तस्मिन्मतावधा हृद्यञ्च प्रशास्यति। इस्ये ते कथिता विद्या ज्ञानरूपे व्यवस्थिताः॥ ८॥

8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jnaña (knowledge).

Four Kinds of Yoga.

ग्रथ चतुर्विधयोगकथनम् । मन्त्रयोगो हठइचेव लययोगस्तृतीयकः । चतुर्थो राजयोगः स्यात्स द्विधाभाववार्जतः ॥ ९ ॥

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

Sádhaks (Aspirants).

चतुधा साधका हो या मृदुमध्याधिमात्रकाः। अधिमात्रतमः श्रेष्ठो भवाष्धा छंघनक्षमः॥ १०॥

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

ग्रथ मृदुसाधकलक्षणम्। मन्दोत्साही सुसंमूढो व्याधिख्यो गुरुदूषकः। लोभी पापमितश्चेव बह्वाशी विनताश्रयः॥ चपलः कातरा रोगी पराधीने।ऽतिनिष्ठुरः। मन्दाचारा मन्दवीयों ज्ञातव्यो मृदुमानवः॥ द्वादशाब्दे भवेत्सिद्धरेतस्य यह्नतः परम्। मन्त्रयोगाधिकारी स ज्ञातव्यो गुरुणा ध्रवम्॥ ११॥

11. Men of small enterprise, oblivious, sickly and finding faults with their teachers; avaricious, sinful gourmands, and attached helplessly to their wives; fickle, timid, diseased, not independent, and cruel; those whose characters are bad and who are weak—know all the above to be mild sâdhaks. With great efforts such men succeed in twelve years; them the teacher should know fit for the Mantra-Yoga.

(Moderate) entitled to Laya-Yoga.

समबुद्धिः क्षमायुक्तः पुण्याकांक्षो प्रियंवदः। मध्यश्यः सर्वकार्येषु सामान्यः स्यान्न संदायः॥ पतज्ज्ञात्वेव गुरुभिद्धिते मृक्तिता लयः॥ १२॥ 12. Liberal-minded, merciful, desirous of virtue, sweet in their speech; who never go to extremes in any undertaking—these are the middling. These are to be initiated by the teacher in Laya-Yoga.

(Ardent) entitled to Hatha Yoga

अथ अधिमात्रसाधकलक्षणम् स्थिरबुद्धिलये युक्तः स्वाधीना वीर्यवानिष । महाशया दयायुक्तः क्षमावान् सत्यवानिष ॥ शूरो वयःस्थः श्रद्धावान् गुरुपादाक्वपूजकः । येगाभ्यासरतश्चेव ज्ञातव्यश्चाधिमात्रकः ॥ पतस्य सिद्धः षड्वर्षे भवेदभ्यासयोगतः । पतस्मै दीयते धीरो हठयोगश्च साङ्गतः ॥ १३॥

13. Steady-minded, knowing the Laya-Yoga, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of the lotus-feet of their Gurus, engaged always in the practice of Yoga,—know such men to be adhimâtra. They obtain success in the practice of Yoga within six years, and ought to be initiated in Hatha-Yoga and its branches.

(The most ardent) entitled to all Yogas

श्रथ अधिमात्रतमसाधकलक्षणम् ।

महावीर्यान्वितेत्साही मने । इत्राख्यां ।

शास्त्र क्षेत्र यासशीलश्र्य निर्मोहश्च निराकुलः ॥

नवयौवनसम्पन्नो मिताहारी जिते द्वियः ।

निर्भयश्च शुचिर्दक्षो दाता सर्वजनाश्रयः ॥

श्रधिकारी स्थिरो धीमान् यथेच्छावस्थितः क्षमी ।

सुशीलो धर्मचारी च गुप्तचेष्टः प्रियंवदः ॥

शास्त्र विश्वाससम्पन्नो देवता गुरुपूजकः ।

जनसंगविरक्तश्च महाव्याधि विवज्ञितः ॥

श्रधिमात्रवत्र इच सर्वयोगस्य साधकः ।

श्रिभः संवत्सरैः सिद्धिरेतस्य नात्र संशयः ॥

सर्वयोगाधिकारी स नात्र कार्या विचारणा ॥ १४ ॥

14. Those who have the largest amount of energy, are enterprising, engaging, heroic, who know the sastras, and are persevering, free from the effects of blind emotions, and, not easily confused, who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless, clean, skilful, charitable, a help to all; competent, firm, talented, contented, forgiving, good-natured, religious, who keep their endeavours secret, of sweet speech, peaceful, who have faith in scriptures and are worshippers

of God and Guru, who are averse to fritter away their time in society, and are free from any grievous malady, who are acquainted with the duties of the adhimâtra, and are the practitioners of every kind of Yoga—undoubtedly, they obtain success in three years; they are entitled to be initiated in all kinds of Yoga, without any hesitation.

Invocation of the shadow (pratikopâsana).

ग्रथ प्रतीकापासनम्। प्रतीकापासना कार्या हष्टाहष्टफलप्रदा। पुनाता दर्शनादत्र नात्र कार्या विचारणा॥ १५॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen; undoubtedly, by its very sight, a man becomes pure.

गाहातपे स्वप्रतिविभ्वितेश्वरं निरीक्ष्य विस्फारितले। वनद्वयम्। यदा नभः पर्यति स्वप्रतीकं नभाकुण तत्क्षणमेव पर्यति॥ १६॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

प्रत्यहं पश्यते ये। वे स्वप्रतीकं नभोक्ष्णे। ग्रायुवृद्धिभवेत्तस्य न मृत्युः स्यात्कदाचन॥ १७॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

यदा पश्यति सम्पूर्णं स्वप्रतीकं नभोङ्गणे। तदा जयमवाझोति वायुं निजित्य सञ्चरेत्॥ १८॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory; and conquering the vâyu, he goes everywhere.

How to invoke.

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws; then, after sometime, let him look into the sky; if he sees a full grey shadow in the sky, it is auspicious.

यः करोति सद्भयासं चात्मानं वन्दते परम्। पूर्णानन्दैकपुरुषं स्वप्रतीकप्रसादतः॥ १९॥

.19. He who always practises this and knows the Paramatma, hecomes fully happy, through the grace of his shadow.

यात्राकाले विवाहे च शुभे कर्माणे सङ्ग्रहे। पापक्षये पुण्यवृद्धो प्रतीकापासनञ्चरेत्॥ २०॥

20. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

निरन्तरकृताभ्यासाद्न्तरे पश्यति ध्रुवम्। तदा मुक्तिमवाप्तोति योगी नियतमानसः॥ २१॥

21. By practising it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Râj Yoga.

ग्रंगुष्ठाभ्यामुभे श्रोत्रं तर्जनीभ्यां द्विलाचने। नासारन्श्रं च मध्याभ्यामनामाभ्यां मुखं हढम्॥ निरुध्य मारुतं योगी यदेव कुरुते भृशम्। तदा लक्षणमात्मानं ज्योतीरूपं स पश्यति॥ २२॥

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostril with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi, by having thus firmly confined the air, sees his soul in the shape of light.

तत्ते जे। हर्यते येन क्षणमात्रं निराकुलम्। सर्वपापविनिम् कः स याति परमां गतिम्॥ २३॥

23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.

निरन्तरकृताभ्यासाद्योगी विगतकल्मवः। सर्वदेहादि विस्सृत्य तद्भिन्नः स्वयं गतः॥ २४॥

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.

यः करोति सदाभ्यासं गुप्ताचारेण मानवः। स वे ब्रह्मविलीनः स्यात्पापकर्मरता यदि॥ २५॥

25. He who practises this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.

गै।पनीयः प्रयत्नेन सद्यः प्रत्ययकारकः। निर्वाणदायका लेकि योगीयं सम वल्लभः॥ नादः संजायते तस्य क्रमेणाभ्यासतश्च वे॥ २६॥

26. This should be kept secret; it at once produces conviction; it gives nirvâna to mankind. This is my most beloved Yoga. From practising this gradually, the Yogi begins to hear the mystic sounds (nâdas).

Anahad Sounds.

मत्तभृङ्गवेणवीणासहशः प्रथमा ध्वानः।

एवमभ्यासतः पश्चात् संसारध्वान्तनाशनम्।।

घण्टानादसमः पश्चात् ध्वानमेघरवापमः।

ध्वना तस्मिनमना द्त्वा यदा तिष्ठति निभयः।।

तदा संजायते तस्य लयस्य मम ब्रुभे।। २७।।

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells; then sounds like roar of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O my beloved!

तत्र नादे यदा चित्तं रमते यागिना भृशम्। विस्मृत्य सकलं वाद्यां नादेन सह शाम्यति॥ २८॥

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

पतद्भ्यासयोगेन जित्वा सम्यग्गुणान्वहृन्। सर्वारम्भपरित्यागी चिदाकाशे विकीयते॥ २९॥

29. By this practice of Yoga he conquers all the three qualities (i.e., good, bad and indifferent); and being free from all states, he is absorbed in chidâkâs (the ether of intelligence).

A Secret.

नासनं सिद्धसहरां न कुम्भसहरां बलम्। न खेचरीसमा मुद्रा न नाद्सहरों लयः॥ ३०॥

30 There is no posture like that of $Siddh\hat{a}sana$, no power like that of Kumbha, no $Mudr\hat{a}$ like the Khechari, and no absorption like that of $n\bar{a}da$ (the mystic sound).

इदानों कथयिष्यामि मुक्तस्यानुभवं प्रिये। यज्ज्ञात्वा लभते मुक्तिं पापयुक्तोषि साधकः॥ ३१॥

31. Now I shall describe to thee, O dear, the foretaste of salvation, knowing which even the sinful aspirant may obtain salvation.

समभ्यच्ये श्वरं सम्यक्कृत्वा च योगमुत्तमम् । गृह्णीयात्सुधिता भूत्वा ग्रहं सन्ताष्य बुद्धिमान् ॥ ३२ ॥

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.

जीवादि सकलं वस्तुं दत्त्वा योगविदं गुरुम्। सन्तेष्यातिप्रयत्नेन योगायं गृह्यते बुधैः॥ ३३॥

33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

विप्रान्संताष्य मेधावी नानामंगळसंयुतः। ममाळये शुचिभू त्वा प्रगृह्णीयाच्छुभात्मकम्॥ ३४॥

34. Having pleased the Brâhmans (and priest), by giving them all kinds of good things, let the wise man receive this auspicious Yoga in my house (i.e., the temple of Shiva) with purity of heart.

संन्यस्यानेन विधिना प्राक्तनं विष्रहादिकम्। भूत्वा दिव्यवपुर्योगी गृह्णीयाद्वश्यमाणकम्॥ ३५॥

35. Having renounced by the above methods all his previous bodies (the results of his past karma), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

पद्मासनिष्यता योगी जनसंगविवर्जितः। विज्ञाननाडीहितयमङ्गुलीभ्यां निरोधयेत्॥ ३६॥

36. Sitting in the padmasana posture, renouncing the society of men, let the Yogi press the two vijnana nadis (the vessels of consciousness, perhaps coronal arteries) with his two fingers.

सिद्धं स्तदाविभवति सुखरूपी निरञ्जनः। तस्मिन्परिश्रमः कार्यो येन सिद्धो भवेत्खलु ॥ ३७॥

37. By obtaining success in this, he becomes all happiness and unstained; therefore, let him endeavour with all his might, in order to ensure success.

यः करोति सदाभ्यासं तस्य सिद्धिन दूरतः। वायुसिद्धिभवेत्तस्य क्रमादेव न संशयः॥ ३८॥

38. He who practises this always, obtains success within a short time; he gets also vâyu-siddhi in course of time.

सकुद्यः कुरुते योगी पापैष्यं नारायेद्ध्र्वम् । तस्य स्यान्मध्यमे वायोः प्रवेशो नात्र संशयः ॥ ३९ ॥

39. The Yogi, who does it even once, verily destroys all sins; and undoubtedly in him the vayus enter the middle channel.

एतदभ्यासशोले। यः सं योगी हेवपूजितः । अभिमादिगुणाहिष्मा विचरेद्धवनत्रये ॥ ४० ॥

40. The Yogi who practises this with perseverance is worshipped even by gods; he receives the psychic powers of animâ, laghimâ etc., and can go everywhere, throughout the three worlds, at pleasure.

ये। यथास्यानिलाभ्यासात्तद्भवेत्तस्य विग्रहः। तिष्ठेदात्मनि मेधावी संयुतः कीडते भृशम्॥ ४१॥

41. According to the strength of one's practice in commanding the vayu, he gets command over his body; the wise, remaining in the spirit, enjoys the world in the present body.

पतद्योगं परं गोप्यं न देयं यस्य कस्यचित्। यः प्रमाणेः समायुक्तस्तमेव कथ्यते घ्रुवम्॥ ४२॥

42. This Yoga is a great secret, and not to be given to every body; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

Various kinds of Dhâranâ.

योगी पद्मासने तिष्ठेत्कण्ठक्षे यदा सरन्। जिह्वां कृत्वा तालुमूले श्चात्पपासा निवर्तते ॥४३॥

43. Let the Yogi seat himself in the Padmasana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate; by this he will extinguish hunger and thirst.

कण्डकूपाद्धः धाने कूर्मनाडमस्त शोभना। तसिन् योगी मना दत्त्वा चित्तस्थेर्यं छभेद्भृशम्॥ ४४॥

44. Below the cavity of the throat, there is a beautiful nadi (vessel) called kurma; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (chitta).

शिरः कपाले रद्राक्षं विवरं चिन्तयेद्यदा।
तदा ज्योतिः प्रकाशः स्याद्विद्य त्युञ्जसमप्रभः।
एतिद्यन्तनमात्रे ग पापानां संक्षया भवेत्।
दुराचारे। पर्षे पुरुषा लभते परमं पद्म्॥ ४५॥

45. When the Yogi constantly thinks that he has got a third ye—the eye of Shiva—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

ग्रहनिशं यदा चिन्तां तत्करोति विचक्षणः। सिद्धानां दशनं तस्य भाषणञ्च भवेदध्वस् ॥ ४६॥

46. If the experienced Yogi thinks of this light day and night,

तिष्ठन् गच्छन् स्वपन् सुञ्जन् ध्यायेच्छ्न्यमहर्निशम्। तदाकाशमया यागी चिदाकाशे विकीयते॥ ४७॥

47. He who contemplates on *sunya* (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether etherial, and is absorbed in the *chid* âkâsa.

पतज्ज्ञानं सदा कार्यं योगिना सिद्धिमच्छता। निरन्तरकृताभ्यासान्मम तुल्यो भवेद्ध्वम्॥ पतज्ज्ञानवलाद्योगी सर्वषां वल्लभा भवेत्॥ ४८॥

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

सर्वान् भूतान् जयं कृत्वा निराशीरपरिग्रहः। नासाग्रे हश्यते येन पद्मासनगतेन वे॥ मनसो मरणं तस्य खेचरत्वं प्रसिद्ध्यति॥ ४९॥

49. Having conquered all the elements, and being void of all hopes and worldly connections, when the Yogi sitting in the Padmasana, fixes his gaze on the tip of the nose, his mind becomes dead and he obtains the spiritual power called *Khechari*.

ज्योतिः पश्यति योगीन्द्रः शुद्धं शुद्धाचले।पमम्। तत्राभ्यासबलेनेव स्वयं तद्रक्षको भवेत्॥ ५०॥

50. The great Yogi beholds light, pure as holy mountain (Kailâs), and through the force of his exercise in it, he becomes the lord and guardian of the light.

उत्तानशयने भूमा सुप्ता ध्यायाभरन्तरम्। सद्यः अमिवनाशाय स्वयं योगी विचक्षणः। शिरः पश्चात्तु भागस्य ध्याने मृत्युअयो भवेत्॥ भूमध्ये दृष्टिमात्रेण हृशपरः परिकातितः॥ ५१॥

51. Stretching himself on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. (We have described before the effect of fixing one's attention on the space between the two eyebrows, so it need not be enumerated here).

चतुर्वधस्य चान्नस्य रसस्य वा विभन्यते । तत्र सारतमा लिगदेहस्य परिपेषकः ॥ सप्तज्ञातुमयं पिण्डमेती पुष्णाति मध्यगः ॥५२॥ 52. Of the four kinds of food (i.e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the lingu sharira or subtle body (the seat of force). The second or the middle part goes to nourish this gross body composed of seven dhâtus (humours).

याति विषम्त्ररूपेण तृतीयः सप्तता बहिः॥ ब्राह्यभागद्वयं नाड्यः प्रोक्तास्ताः सक्ला अपि। पेषयन्ति वपुर्वायुमापादतलमस्तकम्॥ ५३॥

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the nâdis, and being carried by them, they nourish the body from head to foot.

नाडीभिराभिः सर्वाभिर्वायुः सञ्चरते यदा। तदेवान्नरसा देहे साम्येनेह प्रवर्तते ॥ ५४॥

54. When the vâyu moves through all the nâdis, then, owing to this vâyu (oxygen?), the fluids of the body get extraordinary force and energy.

चतुर्दशानां तत्र ह व्यापारे मुख्यभागतः। ता अनुत्रत्वहोनाश्च शाणसञ्चारनाहिकाः॥ ५५॥

55. The most important of these $n\hat{a}dis$ are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the $pr\hat{a}na$ (vitality) flows through them.

The six Chakras.

Mulâdhâr Chakra.

गुदाह्यंगुलतश्चोध्वं मेढेकांगुलतस्त्वधः। एवञ्चास्ति समं कन्दं समताचतुरंगुलम्॥ ५६॥

56. Two fingers above the rectum and two fingers below the *linga*, four fingers in width, is a space like a bulbous root.

पश्चिमाभिमुखीः योनिगं दमेहान्तरालगा।
तत्र कन्दं समाख्यातं तत्रास्ति कुण्डली सदा।।
संवेष्ण सकला नाडीः साहीत्रकुटलाहृतीः।
मुखे निवेश्य सा पुन्छं सुषुम्णाविवरे थिता।। ५७।

57. Between this space is the yoni having its face towards the back; that space is called the root; there dwells the goddess Kundalini. It surrounds all the nadis, and has three coils and a half; and catching

सुप्ता नागापमा हच वा स्फुरन्ती प्रभया स्वया। अहिवत्सन्धिसंस्थाना वाण्देवी बीजसंशिका॥ ५८॥

58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints; it is the goddess of speech, and is called the seed (vija).

श्चेया शक्तिरियं विष्णानिभरा स्वर्णभास्वरा। सत्त्वं रजस्तमश्चे ति गुणत्रयप्रसृतिका॥ ५९॥

59. Full of energy, and like burning gold, know this Kundalini to be the power (shakti) of Vishnu; it is the mother of the three qualities—sattwa (rhythm), rajas (energy) and tamas (inertia).

तत्र बन्ध्कपुष्पाभं कामबीजं प्रकीतितम्। कलहेमसमं योगे प्रयुक्ताक्षररूपिणम्॥ ६०॥

60. There, beautiful like the *Bandhuk* flower, is placed the seed of love(新); it is brilliant like burnished gold, and is described in Yoga as eternal.

सुषुग्गापि च संहिछ्छा बीजं तज्ञ वरं स्थितम्। शरच्चंद्रानेभं तेजस्स्वयमेतत्स्फुरात्स्थतम्। सूर्यकाटिप्रतीकाशं चन्द्रकाटिसुशीतलम्। एतत्वयं मिलित्वेव देवी त्रिपुरभैरवी।। बीजसंशं परंतेजस्तदेव परिकीतितम्॥ ६१॥

61. The Sushumna also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. The goddess Tripûra Bhairavî has these three (fire, sun, and moon) taken together, and collectively she is called the vija. It is also called the great energy.

क्रियाविज्ञानशक्तिभ्यां युतं यत्परिता भ्रमत्। उत्तिष्ठद्विशतस्त्वम्भः सृक्ष्मं शोणशिखायुतम्॥ यानिस्थं तत्परं तेजः स्वयंभूछिंगसंज्ञितम्॥ ६२॥

62. It (vija) is endowed with the powers of action (motion) and sensation, and circulates throughout the body. It is subtle, and has a flame of fire; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perinaeum, and is called the swayambhu-linga (the self-born).

ग्राधारपद्ममेतद्धि यानियस्यास्ति कन्दतः। परिस्फुरहादिसान्तचतुर्वणं चतुर्दछम्॥ ६३॥

63. All this is called the $adh\hat{a}r$ -padma (the support lotus), and the four petals of it are designated by the letters a(v) = (s), a(s), a(s).

कुलाभिधं सुवर्णामं स्वयम्मूलिङ्गसंगतम्।

हिराडो यत्र सिद्धोस्ति डाकिनी यत्र देवता ॥

तत्पद्ममध्यगा योनिस्तत्र कुर्गडलिनी स्थिता।

तस्या अर्ध्वे स्फुरत्तेजः कामबीजं भ्रमन्मतम् ॥

यः करोति सदा ध्यानं मूलाधारे विचक्षणः।

तस्य स्याद्दार्ड्ररी सिद्धिभू मित्यागक्रमेण वै ॥ ६४ ॥

64. Near this Swayambhu-linga is a golden region called Kula (family); its presiding adept is called Dviranda, and its presiding goddess called Dâkini. In the centre of that lotus is the Yoni where resides the Kundalini; the circulating bright energy above that, is called kâma-vija (the seed of love). The wise man who always contemplates on this Mulâdhâr obtains Dârduri-siddhi (the frog-jump power); and by degrees he can altogether leave the ground (i.e., rise in the air).

वपुषः कान्तिहत्कृष्टा जठराग्निविवर्धनम्। ग्रारोग्यञ्च पदुत्वञ्च सर्वज्ञत्वञ्च जायते ॥ ६५॥

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

भूतं भव्यं भविष्यञ्च वेत्ति सर्वं सकारणम्। ग्रश्च तान्यपि शास्त्राणि सरहस्यं भवेद्घु वम् ॥ ६६॥

66. He knows what has been, what is happening, and what is to be, together with their causes; he masters the unheard of sciences together with their mysteries.

वक्त्रे सरस्वती देवी सदा नृत्यति निर्भरम्। मन्त्रसिद्धिभवेत्तस्य जपादेव न संदायः॥ ६७॥

67. On his tongue always dances the goddess of learning, he obtains mantra-siddhi (success in mantras), through constant repetition only.

जरामरणहुः खोघान्नाद्ययति गुरोर्वचः। इदं ध्यानं सदा कार्यं पवनाभ्यासिना परम्। ध्यानमात्रं ण योगीन्द्रो सुच्यते सर्वकित्विषात्।। ६८॥

68. This is the dictum of the Guru:—"It destroys old age, death, and troubles innumerable." The practitioner of pranayama ought always to meditate upon it; by its very contemplation, the great Yogi is freed from all sins.

मूलपद्मं यदा ध्यायेद्योगी स्वयस्पुलिङ्गकम्। तदा तत्क्षरणमात्रे रापोघं नारायेद्ध्य वम्॥ ६९॥ 69. When the Yogi contemplates this Muladhar lotus—the Swayam-bhu-linga—then, undoubtedly, at that very moment, all his sins are destroyed.

यं यं कामयते चित्ते तं तं फलमवाष्त्रयात्। निरन्तरकृताभ्यासात्तं पश्यति विमुक्तिदम्॥ बहिरभ्यन्तरे श्रेष्ठं पूजनीयं प्रयत्नतः। ततः श्रेष्ठतमं ह्योतनान्यदस्ति मतं मम॥ ७०॥

70. Whatever the mind desires, he gets; by habitual exercise he sees him, who gives salvation, who is the best both in and out, and who is to be worshipped with great care. Better than Him, I know none.

ग्रात्मसंस्थं शिवं त्यक्तवा बहिःस्थं यः समर्वयेत्। हस्तस्थं पिण्डमुत्सुज्य भ्रमते जीविताशया॥ ७१॥

71. He who, leaving the Siva (God) who is inside, worships that which is outside (viz., worships external forms), is like one who throws away the sweetmeat in his hand, and wanders away in search of food.

आत्मिलंगार्चनं कुर्यादनालस्यं दिने दिने। तस्य स्यात्सकला सिद्धिनीत्र कार्या विचारणा॥ ७२॥

72. Let one thus meditate daily, without negligence, on his own Swayambhu-linga; and have no doubts that from this will come all powers.

निरन्तरकृताभ्यासात्षण्मासैः सिद्धिमाण्तुयात्। तस्य वायुप्रवेशोपि सुषुम्णायाम्भवेद्ध्रुवम्॥ ७३॥

73. By habitual exercise, he gets success in six months; and undoubtedly his $v\hat{a}yu$ enters the middle channel (the Sushumnâ).

मनोजयञ्च लभते वायुविन्दुविधारणात्। ऐहिकामुग्मिकीसिद्धिभवेत्र वात्र संशयः॥ ७४॥

- 74. He conquers the mind, and can restrain his breath and his semen; then he gets success in this as well as the other world, without doubt.
 - 2. Swâdhisthân Chakra, (Prostatic Plexus).

ग्रथ स्वाधिष्ठानचक्रविवरणम् । द्वितीयन्तु सरोजञ्च लिंगमूले व्यवस्थिम् । बादिलान्तं च षड्वणं परिभास्वरषड्दलम् ॥ स्वाधिष्ठानाभिधं तत्तु पंकजं शोणरूपकम् । बालाख्यो यत्र सिद्धोऽस्ति देवी यत्रास्ति राकिणी ॥ ७५ ॥

75. The second Chakra is situated at the base of the organ. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is

called Swâdhisthân, the colour of the lotus is blood-red, its presiding adept is called Bâlâ, and its goddess, Râkini.

वे। ध्यायति सदा दिव्यं स्वाधिष्ठानारविन्दकम्। तस्य कामाङ्गनाः सर्वा भजन्ते काममोहिताः॥ ७६॥

76. He who daily contemplates on this Swādhisthān lotus, becomes an object of love and adoration to all beautiful goddesses.

विविधञ्चाश्रुतं शास्त्रं निःशङ्को वै भवेद्ध्युवम्। सवरागविनिमुक्तो लोकं चरति निर्भयः॥ ७७॥

77. He fearlessly recites the various Sastras and sciences unknown to him before; becomes free from all diseases, and moves throughout the universe fearlessly.

मरणं खाद्यते तेन स केनापि न खाद्यते। तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा॥ वायुः सञ्चरते देहे रसवृद्धिभवेद्ध्रवम्। ग्राकाशपङ्करगळत्पीयूषमपि वद्धते॥ ७८॥

- 78. Death is eaten by him, he is eaten by none; he obtains the highest psychic powers like animâ, laghimâ, etc. The vâyu moves equably throughout his body; the humours of his body also are increased; the ambrosia exuding from the etherial lotus also increases in him.
 - 3. Manipur Chakra.

अथ मणिपूरचक्रविवरणम्। तृतीयं पङ्कतं नाभा मणिपूरकसंज्ञकम्। दशारंडादिफान्ताणं शोभितं हेमवर्णकम्॥ ७९॥

79. The third Chakra, called Manipur, is situated near the navel; it is of golden color, having ten petals designated by the letters d, dh, n, t, th, d, dh, n, p, ph.

रुद्राख्या यत्र सिद्धोऽस्ति सर्वमङ्गलदायकः। तत्रस्था लाकिनी नाम्नी देवी परमधामि का॥ ८०॥

80. Its presiding adept is called Rudra—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred Lâkini.

तस्मिन्ध्यानं सदा येशी करोति मणिपुरके। तस्य पातालसिद्धिः स्नाधिरन्तरसुखावहा॥ ईप्सितञ्च भवेहोके दुःखराशावनाद्यनम्। कालस्य वञ्चनञ्चापि परदेहप्रवेदानम्॥ ८१॥ 81. When the Yogi contemplates on the Manipur lotus, he gets the power called the $p\hat{a}t\hat{a}l$ -siddhi—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

जाम्बूनदादिकरणं सिद्धानां दर्शनं भवेत्। भोषधीदरानञ्चापि निधीनां दर्शनं भवेत्॥ ८२॥

- 82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.
 - 4. Anâhat Chakra.

हृद्येऽनाहतं नाम चतुर्थं पङ्कजं भवेत्। कादिठान्तार्शसंस्थानं द्वादशारसमन्वितम्॥ यतिशोर्णं वायुवीजं प्रसादस्थानमीरितम्॥ ८३॥

83. In the heart, is the fourth Chakra, the Anâhat. It has twelve petals designated by the letters k, kh, g, gh, n, ch, chh, j, jh, n, t, th. Its color is deep blood-red; it has the seed of vâyu, and is a very pleasant spot.

पश्च्यं तत्परं तेजा बाग्गिलंगं प्रकीतितम्। यस्य स्मरणमात्रे ग हृष्टाहृष्टफलं लभेत्॥ ८४॥

84. In this lotus is a flame called vanlinga; by contemplating on this, one gets objects of the seen and the unseen universe.

सिद्धः पिनाकी यत्रास्ते काकिनी यत्र देवता। एतस्मिन्सततं ध्यानं हत्पाधाजे करोति यः॥ क्षभ्यन्ते तस्य कान्ता वे कामार्ता दिव्ययोषितः॥ ८५॥

85. Its presiding adept is Pinâkî, and the Kâkini is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

ज्ञानञ्चाप्रतिमं तस्य त्रिकालविषयम्भवेत्। दूरश्रतिदूरहाष्टः स्वेच्छया खगतां वजेत्॥ ८६॥

86. He gets immeasurable knowledge, knows the past, present and future time; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

सिद्धानां द्रीनञ्चापि योगिनी द्रीनं तथा। भवेत्येचरसिद्धि खेचराणां जयन्तथा॥ ८७॥

87. He sees the adepts, and the goddesses known as Yoginis; obtains the power known as *Khechari*, and conquers all who move in the air.

ये। ध्यायति परं नित्यं बाणिलंगं द्वितीयकम्। खेवरी भूवरी सिद्धिभवेत्तस्य न संशयः॥ ८८॥

88. He who contemplates daily the hidden Bânalinga, undoubtedly obtains the psychic powers called Khechari (moving in the air) and Bhuchari (going at will all over the world).

एतद्वानस्य माहात्म्यं कथितुं नैव शक्यते। ब्रह्माद्याः सकला देवा गापयन्ति परन्तिवद्म्॥ ८९॥

89. I cannot fully describe the importance of the meditation of this lotus; even the gods Brahmâ etc, keep the method of its contemplation secret.

5. Vishuddha Chakra.

अथ विद्युद्धचकविवरग्रम् । कण्डस्थानस्थितं पद्मं विद्युद्धं नामपञ्चमम् । सुहेमाभं स्वरोपेतं षोडशस्वरसंयुतम् ॥ छगळाण्डोऽस्ति सिद्धोत्र शाकिनी चाधिदेवता ॥ ९०॥

90. This Chakra situated in the throat, is the fifth, and is called the Vishuddha lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (i.e., its sixteen petals are designated by the sixteen vowels—a, â, i, î, u, u, ri, rî, lri, lrî, e, ai, o, au, am, ah. Its presiding adept is called Chhagalânda, and its presiding goddess is called Śākini.

ध्यानं करोति यो नित्यं स योगीश्वरपण्डितः। किन्त्वस्य योगिनेऽन्यत्र विद्युद्धाख्ये सरोहहे॥ चतुर्वेदा विभासन्ते सरहस्या निधेरिव॥९१॥

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise; by the meditation of this Vishuddha lotus, the Yogi at once understands the four Vedas with their mysteries.

रहःस्थाने स्थिता योगी यदा क्रोधवशो भवेत्। तदा समस्तं त्र छे।क्यं कस्पते नात्र संशयः॥ ९२॥

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

इह खाने मना यस्य देवाद्यातिलयं यदा। तदा बाह्य परित्यत्य स्वान्तरे रमते ध्रुवम्॥ १३॥

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.

तस्य न क्षतिमायाति स्वशरीरस्य शक्तितः। संवत्सरसहस्रे ऽपि वज्रातिकठिनस्य वै॥ ९४॥

94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

यदा त्यज्ञित तद्भ्यानं योगोंद्रोऽवनिमण्डले। तदा वर्षसहस्राणि मन्यते तत्क्षणं कृती॥ ९५॥

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6. Ajña Chakra.

ग्रथ ग्राज्ञाचकविवरणम्। ग्राज्ञापद्मं भुवेर्गभ्ये हक्षोपेतं द्विपत्रकम्। ग्रुक्काभं तन्महाकालः सिद्धो देवात्र हाकिनी॥ ९६॥

96. The two-petalled Chakra, called the Âjña, is situated between the two eye-brows, and has the letters h, and ksh; its presiding adept is called Shuklâ Mahâkâla (the White Great Time); its presiding goddess is called Hâkinî.

शरचंद्रनिभं तत्राक्षरबीजं विज्ंभितम्। पुमान् परमहंसोऽयं यज्ज्ञात्वा नावसीदित ॥ ९७॥

97. Within that petal, there is the eternal bîja (the syllable tham), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

एतदेव परन्तेजः सर्वतन्त्रेषु मन्त्रिणः। चिन्तयित्वा परां सिद्धिं लभते नात्र संशयः॥ ९८॥

98. This is the great light held secret in all the Tantras; by contemplating on this, one obtains the highest success, there is no doubt of it.

तुरीय त्रितय लिंगं तदाहं मुक्तिदायकः। ध्यानमात्रेण योगीन्द्रो मत्समा भवति घ्रुवम्॥ ९९॥

99. I am the giver of salvation, I am the third linga in the turiya (the state of ecstacy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

इडा हि पिंगला ख्याता वरणासीति हेाच्यते। वाराणसी तथामध्ये विश्वनाथीत्र भाषितः॥ १००॥

100. The two vessels called the $Id\hat{a}$ and the Pingald are the real Va-irana and Asi. The space between them is called Varanasi (Benares, the holy city of Siva). There it is said that the Vishwanatha (the Lord of the universe) dwells.

एतत्क्षेत्रस्य माहात्म्यमृषिभिस्तत्त्वद्दिभिः। शास्त्रेषु बहुधा प्रोक्तं परं तत्त्वं सुभाषितम्॥ १०१॥

101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.

7. The Thousand-Petalled Lotus.

सुषुग्णा मेरुणा याता ब्रह्मरन्ध्रं यताऽस्ति वै। ततश्चेषा परावृत्य तदाज्ञापद्मदक्षिणे॥ वामनासापुटं याति गंगेति परिगीयते॥ १०२॥

102. The Sushumnâ goes along the spinal cord up to where the Brahmarandhra (the hole of Brahma) is situated. Thence by a certain flexure, it goes to the right side of the Âjña lotus, whence it proceeds to the left nostril, and is called the Ganges.

ब्रह्मरन्ध्रे हि यत्यद्धां सहस्रारं व्यवस्थितम्। तत्र कन्देहि या योनिस्तस्यां चन्द्रो व्यवस्थितः। त्रिकोणाकारतस्तस्याः सुधा क्षरति सन्ततम्॥ इडायाममृतं तत्र समं स्रवति चन्द्रमाः। अमृतं वहति धारा धारारूपं निरन्तरम्॥ वामनासापुटं याति गंगेत्युक्ता हि योगिभिः॥ १०३॥

103. The lotus which is situated in the Brahmarandhra is called Sahasrâra (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the Idâ. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the "Ganges."

ग्राज्ञापङ्कजदक्षांसाद्वामनासापुटंगता । उदग्वहेति तत्रेडा वरणा समुदाहता ॥ १०४॥

104. From the right-side portion of the $\hat{A}j\tilde{n}a$ lotus and going to the left nostril flows the $Id\hat{a}$. It is here called Varana (the northward-flowing Ganges).

तता द्वयोहि मध्ये तु वाराणसीति चिन्तयेत्। तदाकारा पिंगलापि तदाज्ञाकमलान्तरे॥ दक्षनासापुटे याति प्रोक्तासाभिरसीति वै॥ १०५॥

105. Let the Yogi contemplate on the space between the two (Idâ and Pingalâ) as Vârânasi (Benares). The Pingalâ also comes in the same way from the left side portion of the Âjña lotus, and goes to the right nostril, and has been called by us the Asi.

मूलाधारे हि यत्पद्मं चतुष्पत्रं व्यवस्थितम्। तत्र मध्येहि या यानिस्तस्यां सूर्यो व्यवस्थितः॥ १०६॥

106. The lotus which is situated in the Mulâdhâr has four petals. In the space between them, dwells the sun.

तत्सूय मण्डलद्वाराद्विषं क्षरति सन्ततम्। पिंगलायां विषं तत्र समर्पयति तापनः॥ १०७॥

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the *Pingalâ*.

विषं तत्र वहन्ती या धारारूपं निरन्तरम्। दक्षनासापुदे याति कल्पितयन्तु पूर्ववत्॥ १०८॥

108. The venom (sun-fluid of mortality) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

ग्राज्ञापङ्कजवामास्याद्धनासापुटं गता। उदग्वहा पिंगलापि पुरासीति प्रकीतिता॥ १०९॥

109. Rising from the left-side of the Ajña lotus and going to the right nostril, this northward flowing Pingala has been called of yore the Asi.

ग्राज्ञापद्मिदं प्रोक्तं यत्र देवा महेश्वरः। पीठत्रयं तत्रश्चोध्वं निरुक्तं यागचिन्तकैः॥ तद्बिन्दुनादशक्याख्यं भाळपद्मे व्यवस्थितम्॥ ११०॥

110. The two-petalled Âjña-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called Vindu, Nâda and Śakti, and are situated in the lotus of the forehead.

यः करोति सदाध्यानमाज्ञापद्मस्य गापितम्। पूर्वजन्मकृतं कर्म विनश्येद्विरोधतः॥ १११॥

111. He who always contemplates on the hidden $\hat{A}j\tilde{n}a$ lotus, at once destroys all the karmas of his past life, without any opposition.

इह थिते यदा योगी ध्यानं कुर्योक्तिरन्तरम्। तदा करोति प्रतिमां पूजाजपमनर्थवत्॥ ११२॥

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worships and prayers appear as worthless.

यक्षराक्षसगन्धवी अप्सरागणिकव्याः। सेवन्ते चरणो तस्य सर्वे तस्य वशासुगाः॥ ११३॥ 113. The Yakshas, Râkshashas, Gandharvas, Apsarâs, and Kinnaras, all serve at his feet. They become obedient to his command.

करेति रसनां योगी प्रविष्टां विपरीतगाम्। लिस्वके। ध्वेषु गर्तेषु धृत्वा ध्यानं भयापहम्॥ ग्रासिन् स्थाने मना यस्य क्षणाधं वर्ततेऽचलम्। तस्य सर्वाणि पापानि संक्षयं यान्ति तत्क्षणात्॥ ११४॥

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation, that destroys all fears. All his sins, whose mind remains steady here even for a second,—are at once destroyed.

यानि यानि हि प्रोक्तानि पंचपद्ये फलानि वै। तानि सर्वाणि सुतरामेतज्ज्ञानाद्भवन्ति हि॥ ११५॥

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Ajña lotus alone.

यः करोति सदाभ्यासमाज्ञा पद्मे विचक्षगः। वासनाया महाबन्धं तिरस्कृत्य प्रमादते॥ ११६॥

116. The wise one, who continually practises contemplation of this Ajñalotus, becomes free from the mighty chain of desires, and enjoys happiness.

प्राणप्रयाणसमये तत्पद्मं यः सरन्सुधीः। त्यजेत्प्राणं स धर्मात्मा परमात्मनि छीयते॥ ११७॥

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramâtmâ.

तिष्ठन् गच्छन् स्वपन् जात्रत् या ध्यानं कुरुते नरः। पापकमीवकुर्वाणो नहि मज्जति किल्विषे॥११८॥

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

योगी बन्धाद्विनिमुक्तः स्वीयया प्रभया स्वयम्। द्विदलध्यानमाहातम्यं कथितुं नैव शक्यते॥ ब्रह्माद्दिवताश्चे व किञ्चिनमत्तो विदन्ति ते॥ ११९॥

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmâ, etc., have learnt only a portion of its grandeur from me.

The Thousand-Petalled Lotus.

ग्रत ऊर्ध्वं तालुमूले सहस्रारंसरोग्हम्। ग्रस्ति यत्र सुषुमणाया मूळं सविवरं स्थितम्॥ १२०॥

120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that Sushumnâ is.

तालुम्ले सुषुरणा सा ग्रधोवक्त्रा प्रवर्तते । मूला धारेणयान्यस्ताः सर्वनाड्यः समाभिताः ॥ ता बीजभूतास्तस्य ब्रह्ममार्गप्रदायिकाः ॥ १२१॥

121. From the base or root of the palate, the Sushumnâ extends downwards, till it reaches the Mulâdhâr and the perinaeum: all vessels surround it, or are supported by it. These nâdis are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to Brahma (i.e. give salvation).

तालुखाने च यत्पद्मं सहस्रारं पुराहितम्। तत्कन्दे योनिरेकास्ति पश्चिमाभिमुखी मता॥ १२२॥

122. The lotus which is at the root of the palate is called the Sahasrâr (the thousand-petalled); in its centre, there is a Yoni (seat or force-centre) which has its face downwards.

तस्या मध्ये सुषुम्णाया मूळं सविवरं स्थितम्। ब्रह्मरन्ध्रं तदेवोक्तमामूळाधारपङ्कजम्॥ १२३॥

123. In that is the root of the Sushumnâ, together with its hole; this is called the Brahmarandhra (the hole of Brahma), extending up to the Mulâdhâr padma.

ततस्तद्रन्ध्रे तच्छिक्तः सुषुग्गा कुण्डली सदा। सुषुग्गायां सदा शक्तिश् चित्रा स्यान्मम चल्लमे॥ तस्यां मम मते कार्या ब्रह्मरन्ध्रादिकल्पना॥ १२४॥

124. In that hole of the Sushumnâ there dwells as its inner force the Kundalini. In the Sushumnâ there is also a constant current of force called chitrâ, its actions or modifications should be called, in my opinion as Brahmarandhra, etc.

यस्याः सारणमात्रेण ब्रह्मज्ञत्वं प्रजायते । पापक्षयश्च भवति न भूयः पुरुषो भवेत् ॥ १२५॥

125. By simply remembering this, one obtains the knowledge of Brahman, all sins are destroyed, and one is never born again as man.

प्रवेशित खलाइष्ठं मुखे स्वस्य निवेशयेत्। तेनात्र न वहत्येव देहचारी समीरणः॥ १२६॥ 126. Let him thrust the moving thumb into its mouth: by this the air, which flows through the body, is stopped.

तेन संसारचके सिन् भ्रमतीत्येव सर्वदा।
तद्थें ये प्रवर्तन्ते योगी न प्राणधारणे।
तत एवाखिला नाडी विरुद्धा चाष्ट्रवेष्ट्रनम्।
इयं कुण्डलिनी राक्ती रन्ध्रं त्यज्ञति नान्यथा॥ १२७॥

127. Owing to this (vâyu) man wanders in the circle of the universe; the Yogis, therefore, do not desire to keep up this circulation; all the nâdis are bound by eight knots; only this kundalini can pierce these knots and pass out of the Brahmarandhra, and show the way to salvation.

यदा पूर्णासु नाडीषु सन्निरुद्धानिलास्तदा । बन्धत्यागेन कुग्डल्या मुखं रन्ध्राद् बहिभवेत् ॥ १२८॥

128. When the air is confined fully in all the vessels, then the Kundalini leaves these knots and forces its way out of the Brahmaran-dhra.

सुषुम्णायां सदैवायं वहेत्प्राणसमीरणः। मूलपद्मास्थिता यानिर्वामदक्षिणकोणतः॥ इडापिंगलयोर्मध्ये सुषुम्णा योनिमध्यगा॥ १२९॥

129. Then the vital air continually flows in the Sushumnâ. On the right and the left side of the Mulâdhâr, are situated the $Id\hat{a}$ and the Pingalâ. The Sushumnâ passes through the middle of it.

ब्रह्मरघं तु तत्रैव सुषुग्णाधारमण्डले । या जानाति स मुक्तः स्यात्कर्भवन्धाद्विचक्षगः ॥ १३०॥

130. The hollow of the Sushumnâ in the sphere of the âdhâr is called the Brahmarandhra. The wise one who knows this is emancipated from the chain of karma.

ब्रह्मरन्ध्रमुखे तासां संगमः स्यादसंशयः। तस्निन्स्नाने स्नातकानां मुक्तिः स्यादविरोधतः॥ १३१॥

131. All these three vessels meet certainly at the mouth of the Brahmarandhra; by bathing at this place one certainly obtains salvation.

The Sacred Triveni (Prayâg).

गंगायमुनयार्मध्ये वहत्येषा सरस्वता । तासां तु संगमे स्नात्वा धन्या याति परां गतिम् ॥ १३२ ॥

132. Between the Ganges and the Jamuna, flows this Saraswati: by bathing at their junction, the fortunate one obtains salvation.

इडा गंगा पुरा श्रोक्ता पिंगला चार्कपुत्रिका। मध्या सरस्वती श्रोक्ता तासां संगाऽतिदुर्लभः॥ १३३॥

133. We have said before that the Idâ is the Ganges and the Pingalâ is the daughter of the sun (the Jamuna), in the middle the Sushumnâ is the Saraswati;—the place where all three join is a most inaccessible one.

सितासिते संगमे ये। मनसा स्नानमाचरेत्। सर्वपापविनिमु को याति ब्रह्म सनातनम्॥ ३४॥

134. He who performs mental bathing at the junction of the White $(Id\hat{a})$ and the Black (Pingala) becomes free from all sins, and reaches the eternal Brahma.

त्रिवेण्यां संगमे या वे पितृकर्म समाचरेत्। तारियत्वा पितृन्सर्वान्स याति परमां गतिम्॥ १३५॥

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (*Triveni*) procures salvation for his ancestors and himself reaches the highest end.

नित्यं नैमित्तिकं काम्यं प्रत्यहं यः समाचरेत्। मनसा चिन्तयित्वा तु सेाऽक्षयं फलमाम् यात्॥ १३६॥

136. He who daily performs the threefold duties (i.e., the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

सकुद्यः कुरुते स्नानं स्वर्गे साख्यं भुनक्ति सः। दग्ध्वा पापानशेषान्वे योगी शुद्धमतिः स्वयम्॥ १३७॥

137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

ग्रपवित्रः पवित्री वा सर्वावयां गते।पि वा । स्नानाचरणमात्रेण पूता भवति नान्यथा ॥ १३८॥

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

मृत्युकाले प्लुतं देहं त्रिवेण्याः सलिले यदा । विचिन्त्य यस्त्यजेत्प्राणान्स तदा मोक्षमाप्नुयात् ॥ १३९ ॥

139. At the time of death let him bathe himself in the water of this *Triveni* (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.

नातःपरतरं गुहां त्रिषु लेकेषु विद्यते । गोसद्यं तत्प्रयत्नेन न व्याख्येयं कदाचन ॥ १४०॥ 140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

ब्रह्मरन्ध्रे मना दुरवा क्षणार्धं यदि तिष्ठति । सर्वपापविनिम् कः स याति परमां गतिम् ॥ १४१॥

141. If the mind becomes steadily fixed even for half a second at the *Brahmarandhra*, one becomes free from sins and reaches the highest end.

ग्रस्मिँहीनं मने। यस्य स ये।गी मिय छीयते। ग्राणमादिगुणान्भुका स्वेच्छ्या पुरुषोत्तमः॥ १४२॥

142. The holy Yogi whose mind is absorbed in this, is absorbed in me after having enjoyed the powers called animâ, laghimâ etc.

पतद्रन्ध्रध्यानमात्रे ग मत्यः संसारे सिन्वह्नभा मे भवेत्सः! पापाञ्जित्वा मुक्तिमार्गाधिकारी, ज्ञानं दत्त्वा तारयत्यद्भुतं वै॥ १४३॥

143. The man knowing this *Brahmarandhra*, becomes my beloved in this world; conquering sins, he becomes entitled to salvation; by spreading knowledge, he saves thousands of people.

चतुमु खादित्रिदशौरगम्यं योगिवल्लभम् । प्रयत्नेन सुगोप्यं तद्ब्रह्मरन्ध्रं मयोदितम् ॥ १४४ ॥

144. The Four-faced and gods can hardly obtain this knowledge. it is the most invaluable treasure of the Yogis; this mystery of the *Brahmarandhra* should be kept a great secret.

The Moon of Mystery.

पुरा मयोक्ता या योनिः सहस्रारे सरोहहे। तस्याऽधा वर्तते चन्द्रस्तद्ध्यानं क्रियते बुधैः॥ १४५॥

145. I have said before that there is a force-centre (yoni) in the middle of the Sahasrára; below that is the moon; let the wise contemplate this.

यस्य स्मरणमात्रेण योगीन्द्रोऽवनिमण्डले । पूज्या भवति देवानां सिद्धानां सम्मता भवेत् ॥ १४६॥

146. By contemplating on this the Yogi becomes adorable in this world, and is respected by gods and adepts.

शिरःकपालविवरे ध्यायेहम्धमहोद्धिम् । तत्र स्थित्वा सहस्रारे पद्मे चन्द्रं विचिन्तयेत् ॥ १४७॥

147. In the sinus of the forehead let him contemplate on the ocean of milk; from that place let him meditate on the moon, which is in the Sahasrâra.

शिरःकपालविवरे द्विरष्टकलया युतः। पीयूषभानुहंसाख्यं भावयेत्तं निरंजनम्। निरन्तरकुताभ्यासात्त्रिदिने पश्यति ध्रुवम्। हष्टिमाडोगा पापाद्यं दहत्यं व स साधकः॥ १४८॥

148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (kalås, i.e., full). Let him contemplate on this stainless one. By constant practice, he sees it in three days. By merely seeing it, the practitioner burns all his sins.

ग्रनागतञ्च स्फुरित चित्तशुद्धिभवेत्वलु । सद्यः कृत्वापि दहति महापातकपञ्चकम् ॥ १४९॥

149. The future reveals itself to him, his mind becomes pure; and though he might have committed the five great sins, by a moment's contemplation of this he destroys them.

त्रानुकूल्यं ग्रहा यान्ति सर्वे नश्यन्त्युपद्रवाः। उपसर्गाः शमं यान्ति युद्धे जयमवाप्तु यात्। स्रोत्ते स्विधिद्धभेवेत्क्षीरेन्दुदर्शनात्। ध्यानादेवभवे त्सर्वे नात्र कार्या विचारणा। स्राताभ्यासयोगेन सिद्धो भवति नात्यथा। सत्यं सत्यं पुनः सत्यं मम तुल्या भवेद्ध्रुवम्। योगशास्त्रेऽप्यभिरतं योगिनां सिद्धिदायकम्॥ १५०॥

150. All the heavenly bodies (planets, etc.,) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war; the *Khechari* and the *Bhuchari* powers are acquired by the seeing of the moon which is in the head. By mere contemplation on it all these results ensue, there is no doubt of it. By constant practice of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes verily becomes an adept. Verily, verily, again most verily, again was the yoga, gives success to the Yogis.

Here ends the description of the Ajñapura Chakra.

The Mystic Mount Kailâs.

त्राध राजधोगकथनम्। अत उर्ध्व दिव्यरूपं सहस्रारं सरेग्छहम्। ब्रह्माग्डाख्यस्य देहस्य बाह्ये तिष्ठति सुक्तिदम्॥ १५१॥

151. Above this (i.e., the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation.

कैलासा नाम तस्येव महेशा यत्र तिष्ठति । नकुलाख्योऽविनाशी च क्षयवृद्धिविवजितः ॥ १५२॥

152. Its name is verily the Kailâs mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

खानस्यास्य ज्ञानमाजेण नृणां, संसारेऽस्मिन्सम्भवो नैव भूयः। भूतग्रामं सन्तताभ्यासयागात्कर्तुं हर्तुं स्याच शक्तिः समग्रा॥ १५३॥

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

खाने परे हंसनिवासभूते, कैलासनाम्नीह निविष्टचेताः। योगी हतव्याधिरधः कृताधिवरायुद्दिचरं जीवति मृत्युमुक्तः॥ १५४॥

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called *Kailâs*, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

चित्तवृत्तियदा लीना कुलाख्ये परमेश्वरे । तदा समाधिसाम्येन यागी निश्चलतां वजेत् ॥ १५५॥

155. When the mind of the Yogi is absorbed in the Great God called the Kulâ, then the fullness of the Samâdhi is attained, then the Yogi gets steadfastness.

निरन्तरकृते ध्याने जगद्विस्मरणं भवेत्। तदा विचित्रसामर्थ्यं योगिना भवति ध्रुवम्॥ १५६॥

156. By constant meditation one forgets the world, then in sooth the Yogi obtains wonderful power.

तस्माद्ग लितपीयूषं पिषेद्योगी निरन्तरम्।
मृत्यामृत्युं विधायाशु कुलं जित्वा सरोरुहे।
अत्र कुण्डलिनी शक्तिलयं याति कुलाभिधा।
तदा चतुर्विधा सृष्टिलीयते परमात्मनि॥ १५७॥

157. Let the Yogi continually drink the nectar which flows out of it; by this he gives law to death, and conquers the kula. Here the kula kundalini force is absorbed, after this the quadruple creation is absorbed in the Param Atman.

The Râja Yoga.

यज्ज्ञात्वा प्राप्य विषयं चित्तवृत्तिवि छीयते । तस्मिन् परिश्रमं योगी करोति निरपेक्षकः ॥ १५८ ॥

By this knowledge, the modifications of the mind are suspended, however active they may be: therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

चित्तवृत्तियदालीना तिसान् योगी भवेद् ध्र वम्। तदा विज्ञायतेऽखण्डज्ञानरूपा निरञ्जनः ॥ १५९॥

When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; then is known the Indivisible, holy, pure Gnosis.

ब्रह्माण्डबाह्ये संचिंत्य स्वप्रतीकं यथोदितम्। तमावेश्य महच्छ्रन्यं चिन्तयेद्विरोधतः॥ १६०॥

Let him contemplate on his own reflection in the sky as beyond the Cosmic Egg: in the manner previously described. Through that let him think on the Great Void unceasingly.

ग्राद्यन्तमध्यशून्यं तत्कोटिस्यसमप्रभम । चन्द्रकोटिप्रतीकाशमभ्यस्य सिद्धिमामुयात्॥१६१॥

The Great Void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of tens of millions of suns, and the coolness of tens of millions of moons. By contemplating continually on this, one obtains success.

पतद्यानं सदा कुर्यादनालस्यं दिने दिने। तस्य स्यात्सकला सिद्धिर्वत्सराञ्चात्र संशयः॥ १६२॥

Let him practise with energy daily this dhyâna, within a year he will obtain all success undoubtedly.

क्षणार्धं निश्चलं तत्र मना यस्य भवेद् घ्रुवम्। स एव योगी सङ्काः सर्वलेकेषु पूजितः॥ १६३॥

He whose mind is absorbed in that place even for a second, is certainly a Yogi, and a good devotee, and is reverenced in all worlds.

तस्य कल्मषसंघातस्तत्क्षणादेव नश्यति॥ १६४॥

All his stores of sins are at once verily destroyed. 164.

यं हृष्ट्वा न प्रवर्त ते मृत्युसंसारवर्त्माने। ग्रभ्यसंत्तं प्रयत्नेन स्वाधिष्ठानेन वर्त्मना ॥ १६५॥

By seeing it one never returns to the path of this mortal universe; let the Yogi, therefore, practise this with great care by the path of the Swâdhisthân.

एत्ह्यानस्य माहात्रयं मया वक्तुं न शक्यते। यः साध्यति जानाति सेस्माकमपि समातः॥ १६६॥ 166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes respected by me.

ध्यानादेव विज्ञानाति विचित्रेक्षणसम्भवम्। ग्राणमादिगुणोपेता भवत्येव न संशयः॥ १६७॥

167. By meditation one at once knows the wonderful effects of this Yoga (i.e., of the contemplation of the void); undoubtedly he attains the psychic powers, called animâ and laghimâ, etc.

राजयोगा मयाख्यातः सर्वतन्त्रेषु गापितः। राजाधिराजयोगाऽयं कथयामि समासतः॥ १६८॥

168. Thus have I described the Râja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Râjâdhirâj Yoga.

The Râjâdhirâj Yoga.

स्वस्तिकञ्चासनं कृत्वा सुमठे जन्तुवर्जिते । गुरुं संपूज्य यत्नेन ध्यानमेतत्समाचरेत् ॥ १६९ ॥

169. Sitting in the Swastikasana, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

निरालम्बं भवेजीवं ज्ञात्वा वेदान्तयुक्तितः। निरालम्बं मनः कृत्वा न किञ्चिचिन्तयेत्सुधीः॥ १७०॥

170. Knowing through the arguments of the Vedanta that the Jiva is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.

पतद्ध्यानान्महासिद्धिभवत्येव न संशयः। वृत्तिहीनं मनः कृत्वा पूर्णेरूपं स्वयं भवेत्॥ १७१॥

171. Undoubtedly, by this contemplation the highest success (mahá-siddhi) is obtained, by making the mind functionless; he himself becomes perfectly Full.

साधयेत्सततं या वै स योगी विगतस्पृहः। ग्रहंनाम न केप्यस्ति सर्वदात्मैव विद्यते॥ १७२॥

172. He who practises this always, is the real passionless Yogi, he never uses the word "I," but always finds himself full of âtman.

को बन्धः कस्य वा मोक्ष एकं पश्येत्सदा हि सः। एतत्करोति यो नित्यं स मुक्तो नात्र संशयः॥ १७३॥

173. What is bondage, what is emancipation? To him ever all is one; undoubtedly, he who practises this always, is the really emancipated.

स पव योगी सद्धक्तः सर्वलोकेषु पूजितः।

ग्रहमस्मीति यन्मत्वा जीवात्मपरमात्मनोः।

ग्रहं त्वमेत दुभयं त्यक्वाखाडं विचिन्तयेत्।

ग्रध्यारोपापवादाभ्यां यत्र सर्वं विलीयते।

तद्बीजमाश्रयेद्योगी सर्वसंगविवर्जितः।। १७४॥

174. He is the Yogi, he is the true devotee, he is worshipped in all the worlds, who contemplates the Jivâtmâ and the Pâramatmâ as related to each other as "I" and "Am," who renounces "I" and "thou" and contemplates the indivisible; the Yogi free from all attachment takes shelter of that contemplation in which, through the knowledge of superimposition and negation, all is dissolved.

अपरोक्षं चिदानन्दं पूर्णं त्यक्वा समाकुलाः। परोक्षं चापरोक्षं च कृत्वा मूढ़ा समन्ति वै॥ १७५॥

175. Leaving that Brahma, who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the deluded wander about, vainly discussing the manifested and the unmanifested.

चराचरमिदं विश्वं परोक्षं यः करोति च। अपरोक्षं परं ब्रह्म त्यक्तं तस्मिन् प्रकीयते ॥ १७६॥

176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahman—directly manifest—is verily absorbed in this universe.

ज्ञानकारणमञ्जानं यथा नेत्यद्यते भृराम्। अभ्यासं कुहते योगी सदा सङ्गविवजितम्॥ १७७॥

177. The Yogi, free from all attachment, constantly exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the up-heaval of Ignorance.

सर्वेन्द्रियाणि संयम्य विषयेभ्यो विचक्षणः। विषयेभ्यः सुषुप्तयेव तिष्ठेत्संगविवजितः॥ १७८॥

178. The wise one, by restraining all his senses from their objects, and being free from all company, remains in the midst of these objects, as if in deep sleep, i.e., does not perceive them.

पवमभ्यसता नित्यं स्वप्नकाशं प्रकाशते । श्रोतुं बुद्धिसमर्थार्थं निवर्तन्ते गुरागिरः । तद्भ्यासवशादेकं स्वता श्रानं प्रवर्तते॥ १७९॥

179. Thus constantly practising the Self-luminous becomes manifest: here end all the teachings of the Guru, (they can help the student no further).

Henceforth he must help himself, they can no more increase his reason or power, henceforth by the mere force of his own practice he must gain the Gnosis.

यता वाचा निवर्तन्ते ग्रप्राप्य मनसा सह। साधनादमलं ज्ञानं स्वयं स्फुरति तद्ध्रुवम्॥ १८०॥

180. That Gnosis from which the speech and mind turn back baffled, is only to be obtained through practice; for then this pure Gnosis bursts forth of itself.

हठं विना राजयोगी राजयोगं विना हठः। तस्मात्प्रवर्तते योगी हठे सद्गुरुमार्गतः॥ १८१॥

181. The Hatha Yoga cannot be obtained without the Râja Yoga, nor can the Râja Yoga be attained without the Hatha Yoga. Therefore, let the Yogi first learn the Hatha Yoga from the instructions of the wise Guru.

स्थिते देहे जीवति च योगं न श्रियते भृशम्। इन्द्रियार्थोपभोगेषु स जीवति न संशयः॥ १८२॥

182. He who, while living in this physical body, does not practise Yoga, is living merely for the sake of sensual enjoyments.

ग्रभ्यासपाकपर्यन्तं मितान्नं स्मरणं भवेत् ग्रनाथा साधनं धीमान् कर्तुं पारयतीहन ॥ १८३॥

183. From the time he begins till the time he gains perfect mastery, let the Ycgi eat moderately and abstemiously, otherwise, however clever, he cannot gain success.

ग्रतीवसाधुसंलापेविदेत् संसदिबुद्धिमान्। करोति पिण्डरक्षार्थं बह्वालापविविज्ञितः। खज्यते त्यज्यते सङ्गं सर्वथा त्यज्यते भृशम्। ग्रन्थथा न लभेनमुक्तिं सत्यं सत्यं मथादितम्॥ १८४॥

184. The wise Yogi in an assembly should utter words of highest good, but should not talk much: he eats a little to keep up his physical frame; let him renounce the company of men, let him renounce the company of men, verily, let him renounce all company: otherwise he cannot attain mukti (salvation); verily, I tell you the truth.

गुष्त्येव क्रियतेअयासः संगं त्यका तदन्तरे। व्यवहाराय कर्तव्या बाह्य संगानुरागतः। स्व स्वे कर्मणि वर्त ते सर्वे ते कर्मसम्भवाः। निमित्तमात्रं करणे न देशिस्ति कदाचन॥ १८५॥ 185. Let him practise this in secrecy, free from the company of men, in a retired place. For the sake of appearances, he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing there is no sin.

एवं निश्चत्य सुधिया गृहस्थोपि यदाचरेत्। तदा सिद्धिमवाप्नोति नात्र कार्या विचारणा॥ १८६॥

186. Even the house-holder (grihastha), by wisely following this method, may obtain success, there is no doubt of it.

पापपुण्यविनिम् कः परित्यक्ताङ्गसाधकः। या भवेत्स विमुक्तः स्याद् गृहे तिष्ठनसदा गृही। न पापपुण्येर्लि प्येत योगयुक्तो सदा गृही। कुर्वत्रपि तदा पापान्स्वकार्य लेकसंग्रहे॥ १८७॥

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising Yoga is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra III I III

त्रधुना संप्रवक्ष्यामि मन्त्रसाधनमुत्तमम्। ऐहिकामुज्मिकसुखं येन स्याद्विरोधतः॥ १८८॥

188. Now I shall tell you the best of practices, the japa of mantra: from this, one gains happiness in this as well in the world beyond this.

यस्मिन्मन्त्रे वरे ज्ञाते योगसिद्धिभवेत्खलु । योगेन साधकेन्द्रस्य सर्वेश्वयेसुखप्रदा ॥ १८९॥

189. By knowing this highest of the mantras, the Yogi certainly attains success (siddhi): this gives all power and pleasure to the one-pointed Yogi.

मूलाधारेस्ति यत्पद्मं चतुर्दलसमन्वितम्। तन्मध्ये वाग्भवं बीजं विस्फुरन्तं तडित्रभम्॥ १९०॥

190. In the four-petalled Muladhar lotus is the bija of speech, brilliant as lightning (i.e., the syllable \vec{a} aim.)

हृदये कामबीजंतु बन्धुककुलुमयभम्। ग्राह्मारिवन्दे शक्तशाख्यं चन्द्रकोटिलमयभम्॥ ग्राह्मारिवन्दे शक्तशाख्यं चन्द्रकोटिलमयभम्॥ बीजत्रयमिदं गेप्यं भुक्तिमुक्तिफलयदम्। बीजत्रयमिदं गेप्यं भुक्तिमुक्तिफलयदम्। प्रतन्मन्त्रत्रयं योगी साध्योत्सिद्धिसाधकः॥ १९९॥ 191. In the heart is the bîja of love, beautiful as the bandhuk flower (xî klîm.) In the space between the two eyebrows (i.e., in the Âjña lotus,) is the bîja of Sakti (xî strîm), brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi repeat these three mantras and try to attain success.

(N. B.—The mystical names of these bîja mantras are not given in the text. The whole mantra is Om, aim, klim, strîm.

पतन्मन्त्रं गुरोल्डाचा न द्वृतं न विलिम्बतम्। ग्रक्षराक्षरसन्धानं निःसन्दिग्धमना जपेत्॥ १९२॥

192. Let him learn this mantra from his Guru, let him repeat it neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the mantra.

तद्गतद्यैकचित्तश्च शास्त्रोक्तविधिना सुधीः। देव्यास्तु पुरते। लक्षं हुत्वा लक्षत्रयं जपेत्॥ १९३॥

193. The wise Yogi, intently fixing his attention on this mantra, performing all the duties peculiar to his caste, should perform one hundred thousand homs (fire sacrifices,) and then repeat this mantra three hundred thousand times in the presence of the Goddess Tripura.

करवीरप्रस्ननतु गुड़क्षीराज्यसंयुतम्। कुण्डे यान्याकृते धीमाञ्जपान्ते जुहुयात्सुधीः॥ १९४॥

194. At the end of this sacred repetition (japa), let the wise Yogi again perform hom, in a triangular hollow, with sugar, milk, butter and the flower of karavi (oleander).

अनुष्ठाने कृते धीमान्यूर्वसेवा कृता भवेत्। तता ददाति कामान्वे देवी त्रिपुरभैरवी॥ १९५॥

195. By this performance of Homa-Japa-Homa, the Goddess Tripura Bhairavi, who has been propitiated by the above mantra, becomes pleased, and grants all the desires of the Yogi.

गुरुं सन्तेष्य विधिवल्लब्बा मन्त्रवरोत्तमम्। ग्रनेन विधिना युक्तो मन्द्रभाग्योऽपि सिद्धचति ॥ १९६॥

196. Having satisfied the Guru and having received this highest of mantras, in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past Karmas attains success.

लक्षमेकं जपेद्यस्तु साधको विजितेन्द्रियः। दर्शनात्तस्य शुभ्यन्ते योषिता मदनातुराः॥ पतन्ति साधकस्याये निलज्जा भयवर्जिताः॥ १९७॥

197. The Yogi, who having controlled his senses, repeats this mantra one hundred thousand times, gains the power of attracting others.

जप्ते न चेव्द्रिलक्षे गा ये यस्मिन्वषये थिताः। ग्रागच्छिन्ति यथातीर्थं विमुक्तकुलविग्रहाः॥ द्दति तस्य सर्वस्वं तस्यैव च वशे थिताः॥ १९८॥

198. By repeating it two lacs of times he can control all persons—they come to him as freely, as women go to a pilgrimage. They give him all that they possess, and remain always under his control.

त्रिभिर्लक्षे स्तथाजप्त र्मण्डलीकाः समण्डलाः । वदामायान्ति ते सर्वे नात्र कार्या विचारणा ॥१९९॥

199. By repeating this mantra three lacs of times, all the deities presiding over the spheres as well as the spheres, are brought under his dominion.

षडभिर्छक्षेमेहीपालं सभ्त्यबलवाहनम् ॥ २००॥

200. By repeating this six lacs of times, he becomes the vehicle of power—yea, the protector of the world—surrounded by servants.

लक्षे द्वीदशभिर्जप्तेर्यक्षरक्षोरगेश्वराः। वशमायान्ति ते सर्वे ग्राज्ञां कुर्वन्ति नित्यशः॥ २०१॥

201. By repeating this twelve *lacs* of times, the lords of Yakshas, Râkshas and the *Nâgas* come under his control; all obey his command constantly.

त्रिपञ्चलक्षजप्तेस्तु साधकेन्द्रस्य धीमतः। सिद्धविद्याधराश्चे व गन्धर्वाप्सरसांगणाः॥ वशमायान्ति ते सर्वे नात्र कार्या विचारणा। हठाच्छवणविज्ञानं सर्वज्ञत्वं प्रजायते॥ २०२॥

202. By repeating this fifteen lacs of times, the Siddhas, the Viddyâdharâs, the Gandharvas, the Apsarâs come under the control of the Yogi. There is no doubt of it. He attains immediately the knowledge of all audition and thus all-knowinghood.

तथाष्टादशभिलेक्षे देहेनानेन साधकः। उत्तिष्ठेनमेदिनों त्यका दिव्यदेहस्तु जायते॥ अमते स्वेच्छ्या लोके छिद्रां पश्यति मेदिनीम्॥ २०३॥

203. By repeating this eighteen lacs of times, he, in this body, can rise from the ground: he attains verily the luminous body; he goes all over

the universe, wherever he likes; he sees the pores of the earth, i.e., he sees the interspaces and the molecules of this solid earth.

ग्रष्टाविंशतिभिर्छक्ष विद्याधरपतिभवेत्। साधकस्तु भवेद्धीमान्कामरूपा महाबलः॥ त्रिंशलक्ष स्तथाजमेब्र हाविष्णुसमा भवेत्। रुद्धत्वं षष्टिभिर्छक्ष रमरत्वमशीतिभिः॥ कोट्यं कया महायोगी लीयते परमे पदे। साधकस्तु भवेद्योगी त्र लेक्ये सोऽतिदुर्लभः॥ २०४॥

204. By repeating this 28 lacs of times, he becomes the lord of the Viddyâdharâs, the wise Yogi becomes kâma-rûpi (i.e., can assume whatever form he desires.) By repeating these thirty lacs of times he becomes equal to Brahmâ and Vishnu. He becomes a Rudra, by sixty lac repetitions, by eighty lac repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Param Brahman. Such a practitioner is hardly to be found throughout the three worlds.

त्रिपुरे त्रिपुरन्त्वेकं शिवं परमकारराम् । अक्षयं तत्पदं शान्तमप्रमेयमनामयम् ॥ लभतेऽसा न सन्देहा धीमान्सवमभीप्सितम् ॥ २०५॥

205. O Goddess! Shiva, the destroyer of Tripura, is the One first and the Highest cause. The wise attains Him, who is unchanging, undecaying, all peace, immeasureable and free from all ills—the Highest Goal.

शिवविद्या महाविद्या गुप्ता चाग्रे महेश्वरी। मञ्जाषितमिदं शास्त्रं गापनीयमते। बुधेः॥ २०६॥

206. O great Goddess! this science of Shiva is a great science (mâhâvidyâ), it had always been kept secret. Therefore, this science revealed by me, the wise should keep secret.

हठविद्या परंगाप्या यागिना सिद्धिमिच्छता। भवेद्वीयवती गुप्ता निवीयी च प्रकाशिता॥ २०७॥

207. The Yogî, desirous of success, should keep the Hatha Yoga as a great secret. It becomes fruitful while kept secret, revealed it loses its power.

य इदं पठते नित्यमाद्योपान्तं विचक्षगः। योगसिद्धिभवेत्तस्य क्रमेणेव न संशयः॥ समोक्षं लभते धीमान्य इदं नित्यमर्वयेत्॥ २०८॥

208. The wise one, who reads it daily from beginning to end, undoubtedly, gradually obtains success in Yoga. He attains emancipation who honors it daily.

मोक्षार्थिभ्यश्च सर्वेभ्यः साधुभ्यः श्रावयेदपि। क्रियायुक्तस्य सिद्धिः स्पादिकयस्य कथम्भवेत्॥ २०९॥

209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow.

तसाकियाविधानेन कर्तव्या योगिपुंगवैः। यहच्छाळाभसन्तुष्टः सन्त्यक्तान्तरसंज्ञकः॥ गृहस्थश्चाप्यनासक्तः स मुक्तो योगसाधनात्॥ २१०॥

210. Therefore, the Yogis should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a house-holder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

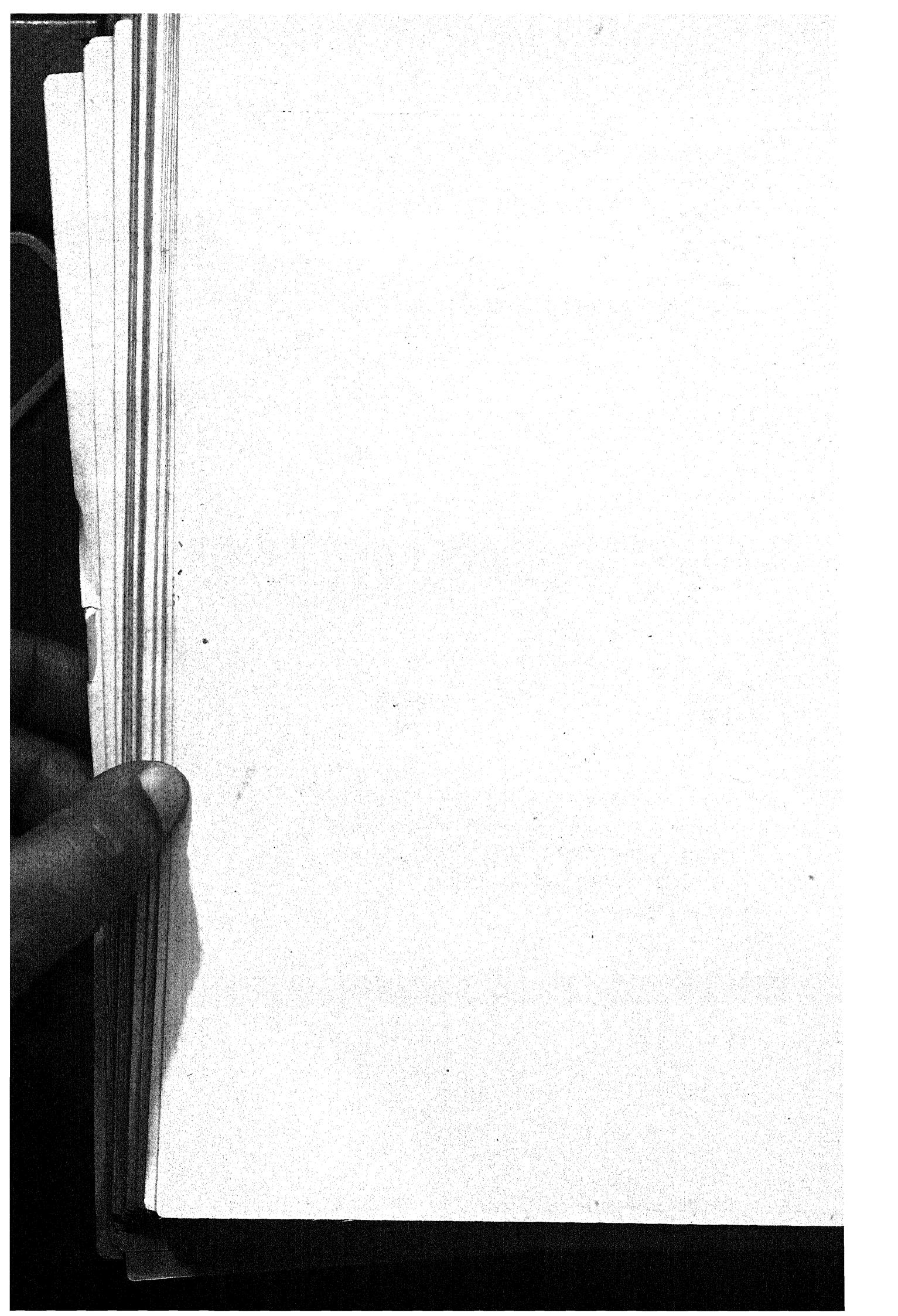
गृहस्थानां भवेत्सिद्धिराश्वराणां जपेन वै। योगिकयाभियुक्तानां तसात्संयतते गृही॥ २११॥

211. Even the lordly house-holders obtain success by japa, if they perform the duties of Yoga properly. Let, therefore, a house-holder also exert in Yoga (his wealth and condition of life are no obstacles in this.)

गेहे स्थित्वा पुत्रदारादिपूर्णः सङ्गं त्यक्वा चान्तरे योगमार्गे। सिद्धेदिचह्नं वीक्ष्य पश्चाद् गृहस्थः क्रीडेत्सा वे मम्मतं साधायत्वा॥ २१२॥

212. Living in the house amidst wife and children, but being free from attachments to them, practising Yoga in secrecy, a house-holder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.

इति श्रीशिवसंहितायां हरगारीसंवादे यागशास्त्रे पंचमः पटलः समाप्तः ॥ ५॥ शुभम्॥



GHERANDA SAMHITA

TRANSLATED BY
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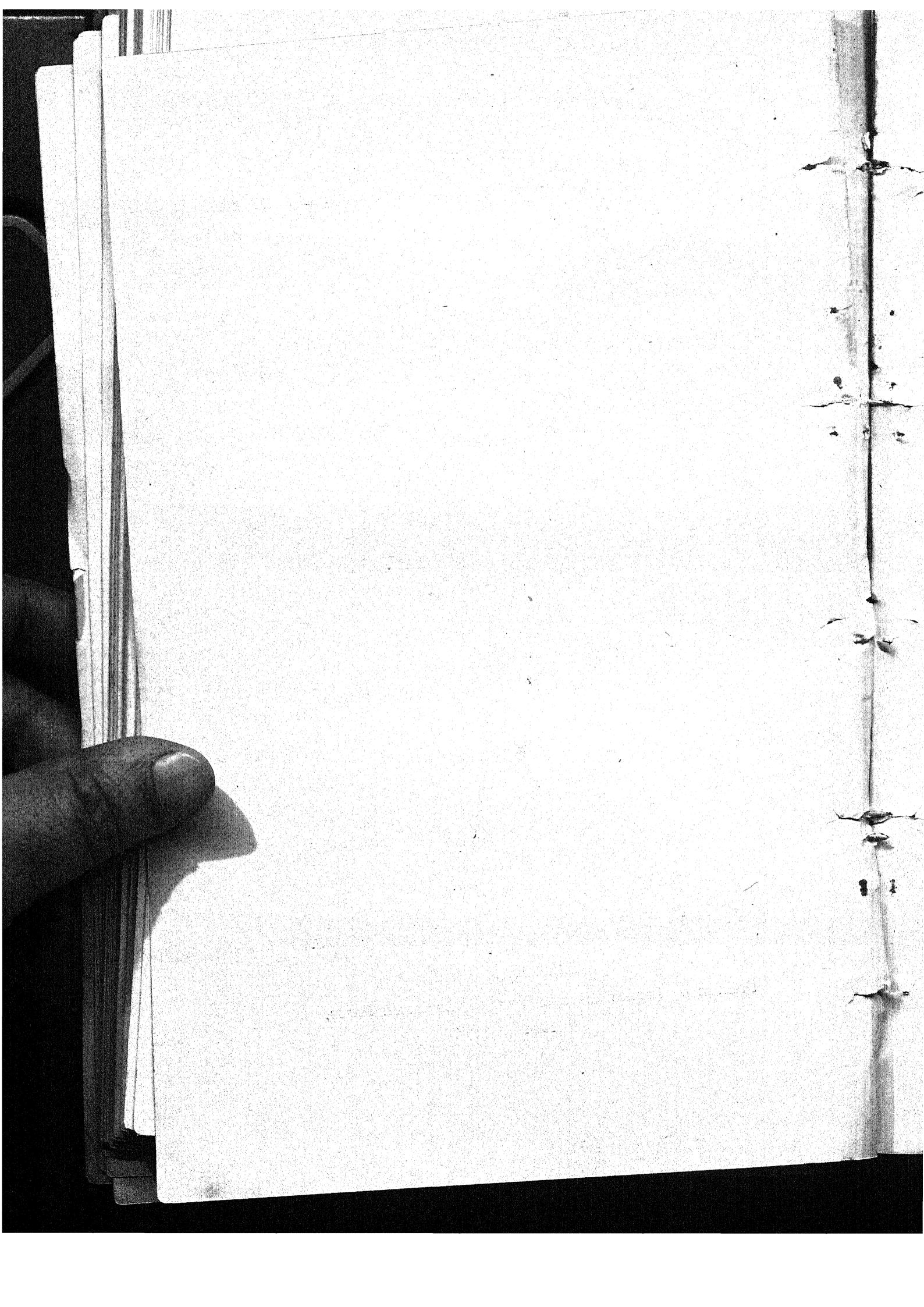


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THE GHERANDA SAMHITA

rd 7 Lesson First

ON THE TRAINING OF THE PHYSICAL BODY.

SALUTATION.

I bow to that Lord Primeval who taught in the beginning the science of the Training in Hardiness (Hatha Yoga)—a science that stands out as the first rung on the ladder that leads to the supreme heights of Royal Training (Raja Yoga).

Note.—The Training of the body is the first step to the training of the mind. A healthy mind can exist only in a healthy body. Hence the Hatha Yoga or training of the body is the first step to the training of the mind or Raja Yoga. Hatha may be translated as "hard" or the training of or in Hardiness. Raja in this connection may be translated as royal or softness, or training in royal graces or mental discipline.

घटस्थयोगकथनम् ।

एकदा चण्डकापालिगीत्वा घेरण्डकुट्टिरम् । प्राणम्य विनयाद्भकत्या घेरण्डं परिपृच्छति ॥ १ ॥

1. Once Chanda Kâpâli going to the cottage of Gheranda saluted him with reverence and devotion.

श्रीचग्डकापालिख्वाच— घटस्योगं 'यागेश तत्वज्ञानस्य कारगम्। इदानीं श्रोतुमिच्छामि यागेश्वर वद प्रभा॥२॥

Chanda Kâpâli said:—

2. O Master of Yoga! O best of the Yogins! O Lord! I wish now to learn the Physical Discipline (Yoga), which leads to the knowledge of truth (or Tattva-jñâna).

घेरण्ड उवाच— साधु साधु महाबाह्य यन्मान्त्वं परिपृच्छित । कथयामि हि ते वत्स सावधानावधारय ॥ ३ ॥

GHERANDA REPLIED.

3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

नास्ति मायासमः पाशो नास्ति योगात्परं बलम्। नास्तिज्ञानात्परे। बन्धुनीहङ्कारात् परे। रिपुः॥ ४॥

4. There are no fetters like those of Illusion (Mâyâ), no strength like that which comes from discipline (Yoga), there is no friend higher than knowledge (Jñâna), and no greater enemy than Egoism (Ahankâra).

अभ्यासात्कादिवणीति यथा शास्त्राणि वेध्येह्न । तथा योगं समासाद्य तस्वज्ञानञ्च लः ॥५॥

5. As by learning the alphabets one can, through practice, master all the sciences, so by thoroughly practising first the (physical) training, one acquires the Knowledge of the True.

सुकृतेर्दुष्कृतेः कार्येर्जायते प्राणिनां घटः। घटादुत्पद्यते कर्मम घटियन्त्रं यथा भ्रमेत्॥६॥

6. On account of good and bad deeds, the bodies of all animated beings are produced, and the bodies give rise to works (Karma which leads to rebirth) and thus the circle is continued like that of a Persian Wheel.

जध्निधा अमते यहहरियन्त्रं गवां वशात्। तहत्करमेवशान्जीवा अमते जनममृत्युभिः॥७॥

7. As the Persian Wheel in drawing water from a well goes up and down, moved by the bullocks (filling and exhausting the buckets again and again), so the soul passes through life and death moved by its Deeds.

ग्रामकुम्भ इवाम्भस्था जीर्यमाणः सदा घटः। यागानलेन संदद्य घटगुद्धं समाचरेत्॥८॥

8. Like unto an unbaked earthen pot thrown in water, the body is soon decayed (in this world). Bake it hard in the fire of Training in order to strengthen and purify the body.

ग्रंथ सप्तसाधनम् । शोधनं हढता चेव स्थेय्यं घेय्यञ्च लाघवम् । प्रत्यक्षञ्च निलिमञ्च घटस्य सप्तसाधनम् ॥ ९ ॥

THE SEVEN EXERCISES.

9. The seven exercises which appertain to this Training of the body are the following:—Purificatory, strengthening, steadying, calming, and those leading to lightness, perception, and isolation.

अथ सप्तसाधनलक्षणम् । षट्कमणां शोधनञ्च ब्रासनेन भवेदृढम् । मुद्रया स्थिरता चैव प्रत्याहारेण धीरता ॥ १०॥ प्राणायामाल्लाघवञ्च ध्यानात्प्रत्यक्षमात्मने । समाधिना निर्हितञ्च मुक्तिरेव न संशयः॥ ११॥

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Âsana or posture gives Driddhatâ or strength; 3rd—Mudrâ gives Sthiratâ or steadiness; 4th—Pratyâhâra gives Dhairyatâ or calmness; 5th—Prânâyâma gives lightness or Laghimâ; 6th—Dhyâna gives perception (Pratyakshatwa) of Self; and 7th—Samâdhi gives isolation (Nirliptatâ), which is verily the Freedom.

अथ शोधनम् । धाति विस्तिस्तथा नेतिलैंलिकी त्राठकं तथा। कपालभातिश्चेतानि पट्कम्मणि समाचरेत्॥ १२॥

THE SIX PURIFICATORY PROCESSES.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trâțaka; (6) Kapâlabhâti are the Shatkarmas or six practices, known as Śâdhana.

PART I.

ग्रथ धातिः । ग्रन्तधातिर्दन्तधातिर्द्धतिम् छ्याधनम् । धातिं चतुर्विधां कृत्वा घटं कुर्वन्तु निर्मलम् ॥ १३॥

THE FOUR INTERNAL DHAUTIS.

13. The Dhautis are of four kinds, and they clear away the impurities of the body. They are:—(a) Antardhauti (internal washing); (b) Dantadhauti (cleaning the teeth); (c) Hriddhauti (cleaning the heart); (d) Mulashodhana (cleaning the rectum).

त्रथं ग्रन्तधातिः । वातसारं वारिसारं वह्निसारं वहिष्कृतम् ! घटस्य निम्मेलाधीय ग्रन्तधातिश्चतुर्विधा ॥ १४ ॥

(a) ANTAR-DHAUTI.

14. Antardhauti is again sub-divided into four parts: —Vâtasâra (wind purification), Vârisâra (water purification), Vahnisâra (fire purification), and Bahiskrita.

ग्रथ वातसारः । काकचञ्चूबदास्येन पिवेद्यायुं शनैः शनैः । चालयेदुद्रं पश्चाद्वर्तमना रेचयेच्छनैः ॥ १५॥

(a1) VÂTASÂRA-DHAUTI.

15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

वातसारं परं गाप्यं देहनिर्मलकारणम्। सर्वरागक्षयकरं देहानलिववद्धं कम्॥ १६॥

16. The Vâtasâra is a very secret process, it causes the purification of the body, it destroys all diseases and increases the gastric-fire.

अथ वारिसारः। आकण्ठं पूरयेद्वारि वक्त्रेण च पिवेच्छनेः। चालयेदुद्रेणेव चादराद्रेचयेद्धः॥ १७॥

(a2) VÂRISÂRA-DHAUTI.

17. Fill the mouth with water down to the throat, and then drink it slowly; and then move it through the stomach, forcing it downwards expelling it through the rectum.

वारिसारं परं गाप्यं देहनिर्मलकारकम्। साधयेत्तत्प्रयत्नेन देवदेहं प्रपद्यते॥१८॥

18. This process should be kept very secret. It purifies the body. And by practising it with care, one gets a luminous or shining body.

वारिसारं परां धातिं साधयेद्यः प्रयत्ततः। मलदेहं शोधयित्वा देवदेहं प्रपद्यते॥ १९॥

19. The Vârisâra is the highest Dhauti. He who practises it with ease, purifies his filthy body and turns it into a shining one.

अथ अग्निसारः । नाभित्रन्थिं मेरुपृष्ठे शतवारञ्च कारयेत् । अग्निसारमेषा धातियागिनां यागसिद्धिदा ॥ २० ॥

(a3) AGNISÂRA OR FIRE PURIFICATION.

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisara or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.

उदरामयजंत्यक्त्वा जठराग्निं विवर्धयेत्। एषा धातिः परा गाप्या देवानामपि दुर्लभा। केवलं धातिमात्रेण देवदेहा भवेद्ध्वम्॥ २१॥ 21. This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

त्रथ बहिष्कृतधातिः। काकीमुद्रां साधयित्वा पूरयेदुद्रः महत्। धारयेदद्वयामन्तु चालयेदधवर्तमना। एषा धातिः परागाच्या न प्रकाश्या कदाचन॥ २२॥

(a') BAHISKRITA-DHAUTI.

22. By Kâkachañchu or crow-bill Mudrâ fill the stomach with air, hold it there for one hour and a half, and then force it down towards the intestines. This Dhauti must be kept a great secret, and must not be revealed to anybody.

अथ प्रक्षालनम् । नाभिमग्ना जले स्थित्वा शक्तिनाडीं विसर्जयेत् । कराभ्यां क्षालयेन्नाडीं यावन्मलविसर्जनम् ।

तावत्प्रक्षाल्य नाडीञ्च उद्रे वेशयेत् पुनः॥ २३॥

23. Then standing in navel-deep water, draw out the Saktinâdi (long intestines), wash the Nâdî with hand, and so long as its filth is not all washed away, wash it with care, and then draw it in again into the abdomen.

इदं प्रक्षालनं गेप्यं देवानामपि दुर्लभम्। केवलं धातिमात्रेण देवदेहा भवेद्ध्वम्॥ २४॥

24. This process should be kept secret. It is not easily to be attained even by the gods. Simply by this Dhauti one gets Deva-deha (Godlike body.)

अथ बहिष्कृतधातिप्रयागः। यामाधं धारणां राक्तिं यावन्न साधयेनरः। बहिष्कृतं महद्धोतिस्तावचेव न जायते॥ २५॥

25. As long as a person has not the power of retaining the breath for an hour and a half (or retaining wind in the stomach for that period), so long he cannot achieve this grand Dhauti or purification, known as Bahiskritadhauti.

ग्रथ दन्तधातिः । दन्तमूलं जिह्नामूलं रन्धञ्च कर्णयुग्मयाः । कपालरन्धं पञ्चेते दन्तधातिं विधायते ॥ २६ ॥

(b).—DANTA-DHAUTI, OR TEETH PURIFICATION.

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.

ग्रथ दन्तमूलधातिः । खादिरेण रसेनाथ मृत्तिकया च शुद्धया । मार्जयेद्दन्तमूलञ्च यावित्किल्बिषमाहरेत् ॥ २७ ॥

(b1) DANTA-MULA-DHAUTI.

27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

दन्तमूलं परा धातिर्यागिनां यागसाधने। नित्यं कुर्यात्प्रभाते च दन्तरक्षां च यागवित्। दन्तमूलं धावनादिकार्यो षु यागिनां मतम्॥ २८॥

28. This teeth-washing is a great Dhauti and an important process in the practice of Yoga for the Yogis. It should be done daily in the morning by the Yogis, in order to preserve the teeth. In purification this is approved of by the Yogis.

त्रथ जिह्वाशोधनम् । ग्रथातः संप्रवक्ष्यामि जिह्वाशोधनकारणम् । जरामरणरागादीन्नाशयद्दीघळिम्बिका ॥ २९ ॥

(b2) JIVHÂ SODHANA, OR TONGUE-DHAUTI.

29. I shall now tell you the method of cleansing the tongue. The elongation of the tongue destroys old age, death and disease.

ग्रथ जिह्नामूलघौतिप्रयोगः। तर्जनीमध्यमानामा ग्रङ्गुलित्रययोगतः। वैश्येद्गलमध्ये तु मार्जयेह्नम्बिकामुलम्। शनैः शनैमर्जियित्वा कपदोषं निवारयेत्॥ ३०॥

30. Join together the three fingers known as the index, the middle and the ring finger, put them into the throat, and rub well and clean the root of the tongue, and by washing it again throw out the phlegm.

मार्जयेन्नवनीतेन दे।हयेच पुनः पुनः। तद्यं छै।हयन्त्रेण कर्षायत्वा हानैः हानैः॥ ३१॥

31. Having thus washed it, rub it with butter, and milk it again and again; then by holding the tip of the tongue with an iron instrument pull it out slowly and slowly.

नित्यं कुर्यात्प्रयत्ने न रवेहद्यकेऽस्तके। एवं कृते च नित्यं सा लम्बिका दीर्घतां वजेत्।। ३२॥

32. Do this daily with diligence before the rising and setting sun. By so doing the tongue becomes elongated.

ग्रथ कर्णधातिप्रयोगः। तजेन्यनामिकायागान्माजेयत् कर्णरंध्रयाः। निसमभ्यासयोगेन नादान्तरं प्रकाशयत्॥३३॥

(b) KARNA-DHAUTI, OR EAR-CLEANING.

33. Clean the two holes of the ears by the index and the ring fingers. By practising it daily, the mystical sounds are heard.

अथ कपालरन्ध्रप्रयोगः।

वृद्धाङ् गुष्ठेन दक्षेण माजेयेद्धाळरन्ध्रकम् । एवमभ्यासयोगेन कफदेाषं निवारयेत् ॥ ३४ ॥

KAPÂLA-RANDHRA-DHAUTI.

34. Rub with the thumb of the right hand the depression in the forehead near the bridge of the nose. By the practice of this Yoga, diseases arising from derangements of phlegmatic humours are cured.

नाडी निर्मेळतां याति दिव्यदृष्टिः प्रजायते । निद्रान्ते भाजनान्ते च दिवान्ते च दिने दिने ॥ ३५॥

35. The vessels become purified and clairvoyance is induced. This should be practised daily after awakening from sleep, after meals, and in the evening.

त्रथ हज्ञीतः । हज्जीतं त्रिविधां कुर्यादण्डवमनवाससा॥ ३६ ॥

(c) HRID-DHAUTI.

36. Hrid-Dhauti, or purification of heart (or rather throat) is of three kinds, viz., by Danda (a stick), Vamana (vomiting), and by Vastra (cloth).

रम्भाद्डं हरिद्द्डं वेत्रद्ण्डं तथैव च । हन्मध्ये चालियत्वा तु पुनः प्रत्याहरेच्छनैः ॥ ३७ ॥

(c1) DANDA-DHAUTI.

37. Take either a plantain stalk or a stalk of turmeric (Haridra) or a stalk of cane, and thrust it slowly into the æsophagus and then draw it out slowly.

कफिपत्तं तथा हु दं रेचयेद्ध्ववर्मना । दण्डधातिविधानेन हद्रोगं नाराये द्ध्वम् ॥ ३८ ॥

38. By this process all the phlegm, bile and other impurities are expelled out of the mouth. By this Danda-Dhauti every kind of heart-disease is surely cured.

ग्रथ वमनधैातिः।

भाजनान्ते पिबेद्वारि चाकण्ठपूरितं सुधाः । डध्वां दृष्टि क्षणं कृत्वा तज्जलं वमयेत्पुनः। नित्यमभ्यासयोगेन कफपित्तं निवारयेत् ॥ ३९ ॥

(c2) VAMANA-DHAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out

again. By daily practising this Yoga, disorders of phlegm and bile are cured.

अथ वासोधीतः । चतुरङ्गुलविस्तारं सूक्ष्मवस्त्रं शनेश्रसेत् । पुनः प्रत्याहरेदेतत्योच्यते धीतिकस्म कम् ॥ ४०॥

(c2) VASTRA-DHAUTI.

40. Let him swallow slowly a thin cloth, four fingers wide, then let him draw it out again. This is called Vastra-Dhauti.

गुल्मज्वरध्नीहाकुष्ठकफिपत्तं विनश्यति । त्रारोग्यं बलपुष्टिश्च भवेत्तस्य दिने दिने ॥ ४१ ॥

41. This cures Gulma or abdominal diseases, fever, enlarged spleen, leprosy, and other skin diseases and disorders of phlegm and bile, and day by day the practitioner gets health, strength, and cheerfulness.

ग्रथ मूलशोधनम् । ग्रपानकरता तावद्यावन्मूलं न शोधयेत् । तस्मात्सर्वप्रयत्नेन मूलशोधनमाचरेत् ॥ ४२ ॥

(d) MULA SODHANA, OR PURIFICATION OF THE RECTUM.

42. The Apanavayu does not flow freely so long as the rectum is not purified. Therefore with the greatest care let him practise this purification of the large intestines.

पित्तमूलस्य दण्डेन मध्यमाङ्गुलिनापि वा । यसेन क्षालयेद्गुह्यं वारिणा च पुनः पुनः ॥ ४३ ॥

43. By the stalk of the root of Haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

वारयेत्के। एका ठिन्यमामजीर्णं निवारयेत्। कारणं कान्तिपुष्ट्योश्च बह्विमण्डल दीपनम् ॥ ४४ ॥

44. This destroys constipation, indigestion, and dyspepsia, and increases the beauty and vigour of the body and enkindles the sphere of the fire (i. e., the gastric juice).

End of Dhautis.

PART II.

त्रथ बस्तिमकरणम् । जलबस्तिः गुष्कवस्तिबस्तिः स्याद्द्विविधा समृता । जलबस्ति जले कुर्याच्छुष्कबस्ति सदा क्षिता ॥ ४५॥

BASTIS.

45. The Bastis are described of two kinds, viz: Jala Basti (or water Basti) and Sukshma Basti (or dry Basti). Water Basti is done in water and dry Basti always on land.

ग्रथ जलबितः। नाभिमग्रजले पायुं न्यस्तवानुत्करासनम्। ग्राकुञ्चनं प्रसारञ्च जलबस्तिं समाचरेत्॥ ४६॥

JALA-BASTI.

46. Entering water up to the navel and assuming the posture called Utkaṭâsana, let him contract and dilate the sphincter-muscle of the anus. This is called Jala-Basti.

प्रमेहञ्च उदावर्तं क्रवायुं निवारयेत्। भवेत्स्वच्छन्द्देहश्च कामदेवसमा भवेत्॥ ४७॥

47. This cures Prameha (urinary disorders), udâvarta (disorders of digestion) and Kruravâyu (disorders of the wind). The body becomes free from all diseases and becomes as beautiful as that of the god Cupid.

बस्तिं पश्चिमात्तानेन चालियत्वा शनैरधः। अध्विनीमुद्रया पायुमाकुञ्चयेत् प्रसारयेत्॥ ४८॥

STHALA-BASTI.

'48. Assuming the posture called Paschimottâna, let him move the intestines slowly downwards, then contract and dilate the sphinctermuscle of the anus with Aswini-Mudrâ.

एवमभ्यासयागैन केष्ठिद्षेषा न विद्यते। विवद्धयेज्जठराग्निमामवातं विनाशयेत्॥ ४९॥

49. By this practice of Yoga, constipation never occurs, and it increases gastric fire and cures flatulence.

End of Basti-Karma.

PART III.

ग्रथ नेतियागः। वितस्तिमानं स्हमसूत्रं नासानाळे प्रवेशयेत्। मुखान्निगमयेत्पश्चात् प्रोच्यते नेतिकर्मकम्॥ ५०॥

NETI.

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyâ.

साधनान्नेतिकार्यस्य खेचरीसिद्धिमाप्नुयात्। कफदोषा विनदयन्ति दिव्यहिष्टः प्रजायते॥ ५१॥

51. By practising the Neti-Kriyâ, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

PART IV.

ग्रथ लोकिकीयागः। ग्रमन्दवेगेन तुन्दं तु भ्रामयेदुभपाश्वं याः। सर्वरागानिहन्तीह देहानलविवद्धं नम्॥ ५२॥

LAUKIKI-YOGA.

52. With great force move the stomach and intestines from one side to the other. This is called Laukiki-Yoga. This destroys all diseases and increases the bodily fire.

PART V.

अथ त्राटकम्।

निमेषोन्मेषकं त्यक्त्वा सुक्ष्मलक्ष्यं निरीक्षयेत्। यावद्धुन पतति त्राटकं प्रोच्यते बुधैः॥ ५३॥

TRÂTAKA OR GAZING.

53. Gaze steadily without winking at any small object, until tears begin to flow. This is called Trâṭaka by the wise.

पवमभ्यासयोगेन शाम्भवी जायते ध्रुवम् । नेत्ररोगा विनदयन्ति दिव्यदृष्टिः प्रजायते ॥ ५४ ॥

54. By practising this Yoga, Sambhavi Siddhis are obtained; and certainly all diseases of the eye are destroyed and clairvoyance is induced.

PART VI.

त्रथं कपालभातिः। वामक्रमेगव्युत्कमेग्र शीत्क्रमेग्र विशेषतः। भालभाति त्रिधा कुर्यात्कफदेषि निवारयेत्॥ ५५॥

KAPÂLABHÂTI.

55. The Kapâlabhâti is of three kinds: Vâma-krama, Vyût-krama, and Sit-krama. They destroy disorders of phlegm.

त्रथं वासक्रमकपालभातिः। ईडया प्रयेद्वायुं रेवयेत्पिङ्गलापुनः। पिङ्गलया प्रथित्वा पुनश्चन्द्रेण रेचयेत्॥ ५६॥

VÂMA-KRAMA.

56. Draw the wind through the left nostril and expel it through the right, and draw it again through the right and expel it through the left.

पूरकं रेचकं कृत्वा वेगेन न तु चाळयेत्। पवमभ्यासयोगेन कफदोषं निवारयेत्॥ ५७॥

57. This inspiration and expiration must be done without any force. This practice destroys disorders of phlegm.

अथ व्युक्तमकपालभातिः। नासाभ्यां जलमाकृष्य पुनर्वक्त्रेण रेचयेत्। पायं पायं युक्तमेण इलेष्मदेषिं निवारयेत्॥ ५८॥

VYÛT-KRAMA

58. Draw the water through the two nostrils and expel it through the mouth slowly and slowly. This is called Vyût-krama which destroys disorders of phlegm.

अथ शीत्क्रमकपालभातिः। शीत्कृत्य पीत्वा वक्त्रेण नासानालैविरेचयेत्। पवमभ्यासयोगेन कामदेवसमा भवेत्॥ ५९॥

ŚIT-KRAMA.

59. Suck water through the mouth and expel it through the nostrils. By this practice of Yoga one becomes like the god Cupid.

न जायते वार्ह्य कं च ज्वरा नैव प्रजायते । भवेत्स्वच्छन्ददेहश्च कफदे।षं निवारयेत् ॥ ६० ॥ इति श्रीघेरण्डसंहितायां घरण्डचण्डसंवादे षट्कर्मसाधनं नाम प्रथमापदेशः समाप्तः ।

60. Old age never comes to him and decrepitude never disfigures him. The body becomes healthy, elastic, and disorders of phlegm are destroyed.

End of the first lesson.

SECOND LESSON.

द्वितीयोपदेश:

ग्रथ ग्रासनानि। घेरण्ड उवाच-

श्रासनानि समस्तानि यावन्ते। जीवजन्तवः। चतुरशातिलक्षाणि शिवेन कथितानि च ॥ १॥

THE ASANAS OR POSTURES.

GHERANDA SAID: -1. There are eighty-four hundreds of thousands of Asanas described by Shiva The postures are as many in number as there are numbers of species of living creatures in this universe.

> तेषां मध्ये विशिष्टानि पाडशानं शतं इतम् । तेषां मध्ये मत्ये लेके द्वात्रिशदासनं शुभम् ॥ २ ॥

2. Among them eighty-four are the best; and among these eightyfour, thirty-two have been found useful for mankind in this world.

अथ आसनानां भेदाः ।

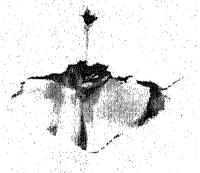
सिद्धं पद्यं तथा भद्रं मुक्तं वज्रञ्च स्वस्तिकम् । सिंहञ्च गामुखं वारं घनुरासनमेव च ॥ ३॥ मृतं ग्रुप्तं तथा मात्स्यं मत्स्येन्द्रासनमेव च। गोरक्षं पश्चिमात्तानं उत्कटं सङ्घटं तथा॥ ४॥ मयुरं कुनकुटं क्रामें तथाचात्तानक्रमंकम्। उत्तानमण्डुकं वृक्षं मण्डुकं गहडं वृषम् ॥ ५ ॥ शलमं मकरं चेएं मुजङ्गवयागासनम् । द्वात्रिंशदासनानितु मर्चलेकोहि सिद्धिद्म्॥ ६॥

The thirty-two Asanas that give perfection in this mortal world are the following:-

DIFFERENT KINDS OF POSTURES

- 1. Siddham (perfect posture). Padmam (Lotus posture).
- 3. Bhadram (Gentle posture). Muktam (Free posture).
- Vajram (Adamant posture). Swastika (Prosperous posture). Sinham (Lion posture).
- 8. Gomukha (Cow-mouth posture). Vira (Heroic posture).
- 10. Dhanur (Bow posture). Mritam (Corpse posture).
- Guptam (Hidden posture).
- Matsyum (Fish posture).
- Matsendra. 14. Goraksha. 15.
- Paschimottana.

- 17. Utkatam (hazardous posture).
- 18. Sankatam (Dangerous posture).
- 19. Mayuram (Peacock posture). 20. Kukkutam (Cock posture).
- 21. Kûrma (Tortoise posture).
- 22. Uttana Manduka. 23. Uttana Kurmakam.
- 24. Vriksha (Tree posture).
- 25. Manduka (Frog posture). 26. Garuda (Eugle posture).
- 27. Vrisham (Bull posture). 28. Salabha (Locust posture).
- 29. Makara (Dolphin posture). 30. Ushtram (Camel posture).
- 31. Bhujangam (Snake posture).
- 32. Yoga,



ग्रथ ग्रासनानां प्रयोगाः ग्रथ सिद्धासनम् । योनिस्थानकमङ्घ्रिमूलघटितंसंपीडा गुल्फेतरं मेढ़ोपर्यथ सन्निधाथ चिबुकं इत्वा हिद् स्थापितम्। स्थाणुः संयमितेन्द्रियोऽचलहशा पश्यन् भ्रवोरन्तर-मेवंमोक्षविधायतैफलकरं सिद्धासनं प्रोच्यते॥ ७॥

1.—THE SIDDHÂSANA.

The practitioner who has subdued his passions, having placed one heel at the anal aperture should keep the other heel on the root of the generative organ; afterwards he should affix his chin upon the chest, and being quiet and straight, gaze at the spot between the two eye-brows. This is called the Siddh-asana and leads to emancipation.

> अथ पद्मासनम् ॥ वामारूपरि दक्षिणं हि चरणं संस्थाप्स वामं तथा द्क्षोरूपरि पश्चिमेन विधिना कृत्वा कराभ्यां हढम्। ग्रहुष्ठी हृद्ये निधाय चिवुकं नासाग्रमालेकये-देतद्वराधिविनाशनाशनकरं पद्मासनं प्रोच्यते ॥ ८॥

2.—THE PADMÂSANA.

Place the right foot on the left thigh and similarly the left one on the right thigh, also cross the hands behind the back and firmly catch hold of the great toes of feet so crossed. Place the chin on the chest and fix the gaze on the tip of the nose. This posture is called the Padmasana (or Lotus posture). This posture destroys all diseases.

> ग्रथ भद्रासनम्। गुल्फी च वृषणस्याधा यक्तमेण समाहितः। पादाङ्गुष्ठौ कराभ्याञ्च धृत्वा च पृष्ठदेशतः ॥ ९ ॥ जालन्धरं समासाद्य नासाग्रमवलोकयेत्। भद्रासनं भवेदेतत्सर्वयाधिवनाशकम् ॥ १०॥ 3.—THE BHADRÂSANA.

9-10. Place the heels crosswise under the testes attentively; cross the hands behind the back and take hold of the toes of the feet. Fix the gaze on the tip of the nose, having previously adopted the Mudra called Jâlandhara. This is the Bhadrasana (or happy posture) which destroys all sorts of diseases.

> अथ मुक्तासनम्। पायुमुले वामगुल्फं दक्षगुल्फं तथापरि। समकायशिरोग्रीवं मुक्तासनन्तु सिद्धिदम्॥ ११॥

4.—THE MUKTÂSANA.

11. Place the left heel at the root of the organ of generation and the right heel above that, keep the head and the neck straight with the body. This posture is called the Muktasana. It gives Siddhi (perfection).

ग्रथ वज्रासनम्। जङ्घाभ्यां वज्रवत्कृत्वा गुद्धादर्वे पदाबुभा। वज्रासनं भवेदेतद्योगिनां सिद्धिद्यकम्॥ १२॥

5.—THE VAJRASANA OR THE ADAMANT POSTURE.

12. Make the thighs tight like adamant and place the legs by the two sides of the anus. This is called the Vajrasana. It gives psychic powers to the Yogi.

ग्रथ स्वस्तिकासनम्। जानूर्वोरन्तरे कृत्वा योगी पादतले उमे। ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते॥ १३॥ 6.—THE SWASTIKÂSANA.

13. Drawing the legs and thighs together and placing the feet underneath them, keeping the body in its easy condition and sitting straight, constitute the posture called the Swastikasana.

ग्रथ सिंहासनम् । गुल्फो च वृषणस्याधा व्युक्तमेणार्ध्वतां गता । चितिमूला भूमिसंस्था कृत्वा च जानुनापरि ॥ १४ ॥ व्यक्तवक्त्रो जलंभ्रञ्च नासाग्रमवलाकयेत् । सिंहासनं भवेदेतत् सर्वव्याधिविनाशकम् ॥ १५ ॥

7.—THE SIMHÂSANA.

14—15. The two heels to be placed under the scrotum contrariwise (i.e., left heel on the right side and the right heel on the left side of it) and turned upwards, the knees to be placed on the ground, (and the hands placed on the knees), mouth to be kept open; practising the Jâlandhara mudrâ one should fix his gaze on the tip of the nose. This is the Simhâsana (Lion-posture), the destroyer of all diseases.

ग्रथ गामुबासनम्। पादौ च भूमा संस्थाप्य पृष्ठपार्थ्वो निवेशयेत्। स्थिरकायं समासाद्य गामुखं गामुखाकृति॥ १६॥

8.—THE GOMUKHÂSANA.

16. The two feet to be placed on the ground, and the heels to be placed contrariwise under the buttocks; the body to be kept steady and and the mouth raised, and sitting equably: this is called the Gomukhasana: resembling the mouth of a cow.

अथ वीरासनम्। एकपादमथैकस्मिन्वन्यसेदृरुसंस्थितम्। इतरस्मिस्तथा पश्चाद्वीरासनमितीरितम्॥ १७॥

9.—THE VÎRÂSANA.

17. One leg (the right foot) to be placed on the other (left) thigh, and the other foot to be turned backwards: This is called the Vîrâsana (Hero-posture).

अथ धनुरासनम् । प्रसार्थ्य पादा भुवि दण्डरूपा करा च पृष्ठे धृतपादयुग्मम् । कृत्वा धनुस्तुल्यपरिवर्त्तिताङ्गं निगद्य योगी धनुरासनं तत् ॥ १८॥

10.—THE DHANURÂSANA.

18. Spreading the legs on the ground, straight like a stick, and catching hold of (the toes of) the feet with the hands, and making the body bent like a bow, is called by the Yogîs the Dhanurâsana or Bowposture.

ग्रथ मृतासनम्। उत्तानं शववद्भूमा शयानन्तु शवासनम्। शवासनं श्रमहरं चित्तविश्रान्तिकारणम्॥ १९॥

11.—THE MRITÂSANA.

19. Lying flat on the ground like a corpse is called the Mritasana (the Corpse-posture). This posture destroys fatigue, and quiets the agitation of the mind.

ग्रथ गुप्तासनम्। जानूर्वोरन्तरे पादै। कृत्वा पादै। च गापयेत्। पादे।परि च संस्थाप्य गुदं गुप्तासनं विदुः॥ २०॥

12.—THE GUPTÂSANA.

20. Hide the two feet under the two knees, and place the anus on the feet. This is known as the Guptasana (Hidden-posture).

ग्रथ मत्स्यासनम् । मुक्तपद्मासनं कृत्वा उत्तानशयनञ्चरेत् । कूर्पराभ्यां शिरो वेष्ट्यं मत्स्यासनन्तु रोगहा ॥ २१ ॥

13.—THE MATSYÂSANA.

21. Make the Padmasana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyasana (Fish-posture), the destroyer of diseases.

ग्रथ मत्स्येन्द्रासनम् । उदरं पश्चिमाभासं कृत्वा तिष्ठति यत्नतः । नम्राकुं वामपादं हि दक्षजानुपरि न्यसेत् ॥ २२ ॥

तत्र याग्यं कूर्परञ्च याग्यकरं च वक्त्रकम्। भ्रवोभेध्ये गता दृष्टिः पीठं मात्स्येन्द्रमुच्यते॥ २३॥

14.—THE MATSYENDRÂSANA.

22—23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendraposture.

ग्रथ पश्चिमात्तानासनम् । प्रसार्थ पादे। सुवि दण्डरूपे। संन्यस्तभालं चितियुग्ममध्ये । यसेन पादे। च धृता कराभ्यां योगीन्द्रपीठं पश्चिमात्तानमाहुः ॥ २४॥

15.—THE PASCHIMOTTÂNA-ÂSANA.

24. Spread the two legs on the ground, stiff like a stick (the heels not touching), and place the forehead on the two knees, and catch with the hands the toes. This is called the Paschimottâna-Âsana.

ग्रथ गेरिक्षासनम्। जानूबोरन्तरे पादा उत्ताना व्यक्तसंस्थिता। गुल्का चाच्छाद्य हस्ताभ्यामृत्तानाभ्यां प्रयत्नतः॥ २५॥ काष्टसंकाचनं कृत्वा नासाप्रमवलेकयेत्। गेरिक्षासनमित्याह योगिनां सिद्धिकारणम्॥ २६॥

16.—THE GORAKSHÂSANA.

25-26. Between the knees and the thighs, the two feet turned upward and placed in a hidden way, the heels being carefully covered by the two hands outstretched; the throat being contracted, let one fix the gaze on the tip of the nose. This is called the Gorakshâsana. It gives success to the Yogîs.

ग्रथ उत्कटासनम् । ग्रङ्गुष्ठाभ्यामवष्टभ्य धरां गुल्फा च खे गता । तत्रोपरि गुदं न्यस्य विज्ञयमुत्कटासनम् ॥ २७॥

17.—THE UTKAŢÂSANA.

27. Let the toes touch the ground, and the heels be 'raised in the air; place the anus on the heels: this is known as the Utkaţasana.

ग्रथ सङ्कटासनम् । वामपादं चितेम् लं संन्यस्य धरणीतले । पाददण्डेन याम्येन वेष्ट्येद्वामपादकम् । • जानुयुग्मे करयुग्ममेतत्सङ्कटमासनम् ॥ २८॥

18.—THE SANKATÂSANA.

28. Placing the left foot and the leg on the ground, surround the left foot by the right leg; and place the two hands on the two knees. This is the Sankaṭâsana.

ग्रथ मयूरासनम् । धरामवष्टभ्य करयोस्तलाभ्यां तत्कूर्परे स्थापितनाभिपाश्वम् । उच्चासने। दण्डवदुत्थितः स्वे मायूरमेतत्प्रवद्नित पीठम् ॥ २९॥ बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयतिजठराग्निं जारयेत्कालकूटम् । हरति सकल रागानाशु गुल्मज्वरादी-स्भवति विगतदेषमासनं श्रीमयूरम् ॥ ३०॥ 19.—THE MAYÛRÂSANA.

29—30. Place the palms of the two hands on the ground, place the umbilical region on the two elbows, stand upon the hands, the legs being raised in the air, and crossed like Padmâsana. This is called the Mayûrâsana (Peacock-posture). The Peacock-posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like Gulma and fever; such is this useful posture.

अथ कुक्कुटासनम् । पद्मासनं समासाद्य जान्वारन्तरे करा । कूर्पराभ्यां समासीन उद्यस्थः कुक्कुटासनम्॥ ३१॥

20.—THE KUKUTÂSANA.

31. Sitting on the ground, cross the legs in the Padmasana posture, thrust down the hands between the thighs and the knees, stand on the hands, supporting the body on the elbows. This is called the Cockposture.

ग्रथ कूर्मासनम् । गुल्फा च वृषणस्याधा व्युक्तमेण समाहिता । ऋजुकायशिराभावं कूर्मासनमितीरितम् ॥ ३२॥

21.—THE KÛRMÂSANA.

32. Place the heels contrariwise under the scrotum, stiffen (or keep at ease) the head, neck and body. This is called the Tortoise-posture.

अथ उत्तानक्रमेकासनम्। कुक्कुटासनबन्धस्थं कराभ्यां धृतकन्थरम्। पीठं कूमेबङ्क्तानमेतङ्क्तानक्रमेकम्॥ ३३॥

22.—THE UTTÂNA KÛRMÂSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttâna Kûrmâsana.

ग्रथ मण्डूकासनम् । पादतले पृष्ठदेशे ग्रहुष्ठे हे च संस्पृशेत् । जानुयुग्मं पुरस्कृत्य साधयेन्मण्डूकासनम् ॥ ३४ ॥

23.—THE MANDUKASANA.

34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

ग्रथ उत्तानमण्डूकासनम् । मण्डूकासनमध्यस्थं कूर्पराभ्यां धृतं शिरः । एतत् भेकचडुत्तानमेतदुत्तानमण्डुकम् ॥ ३५ ॥

24.—THE UTTÂNA MAŅŅUKÂSANA.

35. Assume the Frog-posture (as in verse 34), hold the head by the elbows, and stand up like a frog. This is called the Uttâna Maṇḍukâsana.

श्रथ वृक्षासनम् । वामारुमूलदेशे च याम्यं पादं निधाय तु । तिष्ठेत् वृक्षवद्भमा वृक्षासनमिदं विदुः ॥ ३६ ।

25.-THE VRIKSHÂSANA.

36. Stand straight on one leg (the left), bending the right leg, and placing the right foot on the root of the left thigh; standing thus like a tree on the ground, is called the Tree-posture.

त्रध गरुडासनम्। जङ्घोरुभ्यां घरां पीडम स्थिरकाया द्विजानुना। जानूपरि करयुग्मं गरुडासनमुच्यते॥ ३७॥

26.—THE GARUDÂSANA.

37. Place the legs and the thighs on the ground pressing it, steady the body with the two knees, place the two hands on the knees: this is called the Garuda-posture.

ग्रथ वृषासनम् । याम्यगुल्फे पायुमूलं वामभागे पदेतरम् । विपरीतं स्पृशेद्ध्वमिं वृषासनमिदं भवेत्॥ ३८॥

27.—THE VRISHÂSANA.

38. Place the anus on the right heel, on the left of it place the left leg crossing it opposite way, and touch the ground. This is called the Bull-posture.

ग्रथ शलभासनम् । ग्रथ्यास्यः शेते करयुग्मं वक्षेभूमिमवष्टभ्य करयोस्तलभ्याम् । पादै। च शुन्ये च वितस्ति चेश्वं वदन्ति पीठं शलभं मुनोन्दाः॥३९॥

28.—THE SALABHÂSANA.

39. Lie on the ground face downwards, the two hands being placed on the chest, touching the ground with the palms, raise the legs in the air one cubit high. This is called the Locust-posture.

अथ मकरासनम्। अध्यास्यः शेते हृद्यं निधाय भूमा च पादा च असार्यमाखा। शिरश्च धृत्वा करदण्डयुग्मेदेहाथिकारं मकरासनं तत्॥ ४०॥

29.—THE MAKARASANA.

40. Lie on the ground face downwards, the chest touching the earth, the two legs being stretched: catch the head with the two arms. This is Makarasana, the increaser of the bodily heat.

अथ उष्ट्रास्तम् । अध्यास्यः शेते पद्युग्मव्यस्तं पृष्ठे निधायापि धृतं कराभ्याम् । त्राकुञ्चयेत्सम्यगुद्रास्यगाढ- माष्ट्रञ्च पीठं योगिना वदन्ति ॥ ४१॥

30.—THE USHTRÂSANA.

41. Lie on the ground face downwards, turn up the legs and place them towards the back, catch the legs with the hands, contract forcibly the mouth and the abdomen. This is called the Camel-posture.

त्रथ भुजङ्गासनम् । अङ्गुष्ठनाभिपयन्तमधाभूमा चिनिन्यसेत् । करतलाभ्यां घरां धृत्वा ऊर्ध्वशीर्षः फणीव हि ॥ ४२॥ देदांशिर्वद्धते नित्यं सर्वरागिवनाशनम् । जागति भुजगी देवी भुजगासनसाधनात् ॥ ४३॥

31.—THE BHUJANGÂSANA.

42—43. Let the body, from the navel downwards to the toes, touch the ground, place the palms on the ground, raise the head (the upper portion of the body) like a serpent. This is called the Serpent-posture. This always increases the bodily heat, destroys all diseases, and by the practice of this posture the serpent-Goddess (the kundalini force) awakes.

ग्रंथ योगासनम् । उत्ताना चरणा कृत्वा संस्थाप्य जानुनापरि । ग्रासनापरि संस्थाप्य उत्तानं करयुग्मकम् ॥ ४४ ॥ पूरकैर्वायुमाकृष्य नासाग्रमवलेकयेत् । योगासनं भवेदेतद्योगिनां योगसाधने ॥ ४५ ॥ इति श्रीवेरण्डसंहितायां घेरण्डचण्डसंवादे ग्रासनप्रयोगा नाम द्वितीयापदेशः समाप्तः ।

32.—THE YOGASANA.

44-45. Turn the feet upwards, place them on the knees; then place the hands on the ground with the palms turned upwards; inspire, and fix the gaze on the tip of the nose. This is called the Yoga-posture, assumed by the Yogas when practising Yoga.

THIRD LESSON.

तृतीयोपदेशः।

ग्रथ मुद्राकथनम् । घरण्ड उवाच—

महामुद्रा नभोमुद्रा उड्डीयानं जलन्धरम्।
मूलबन्धं महाबन्धं महावेधश्च खेचरी॥१॥
विपरीतकरी येनिर्वजोली शक्तिचालनी।
वाडागी माण्डुकी मुद्रा शाम्मवी पञ्चधारणा॥२॥
ग्रिश्वनी पाशिनी काकी मातङ्गी च भुजङ्गिनी।
पञ्चविंशति मुद्राणि सिद्धदानीह योगिनाम्॥३॥

ON MUDRÂS.

Gheranda said:—1—3. There are twenty-five mudras, the practice of which gives success to the Yogas. They are:—

(1) Mahâ-mudrâ, (2) Nabho-mudrâ, (3) Uddîyâna, (4) Jâlandhara, (5) Mûlabandha, (6) Mahâbandha, (7) Mahâvedha, (8) Khecharî, (9) Viparîta-karî, (10) Yoni, (11) Vajronî, (12) Śaktichâlanî, (13) Tadâgî, (14) Mânḍavî, (15) Śâmbhavî, (16) Panchadhâranâ (five dhâranâs), (21) Aśvinî, (22) Pâśinî, (23) Kâkî, (24) Mâtangî and (25) Bhujanginî.

ग्रथ मुद्राणां फलकथनम् ।
मुद्राणां पटलं देवि कथितं तव सक्तिधा ।
धेन विज्ञातमात्रेण सर्वसिद्धिः प्रजायते ॥ ४ ॥
गापनीयं प्रयत्नेन न देयं यस्य कस्यचित् ।
प्रीतिदं योगिनाञ्चैव दुर्लभं मस्तामपि ॥ ५ ॥
THE ADVANTAGES OF PRACTISING MUDRÂS.

4-5. Maheswara, when addressing his consort, has recited the advantages of Mudrâs in these words: "O Devi! I have told you all the Mudrâs; their knowledge leads to adeptship. It should be kept secret with great care, and should not be taught indiscriminately to every one. This gives happiness to the Yogîs, and is not to be easily attained by the maruts (gods of air) even."

अध महामुद्राकथनम् । पायुमूलं वामगुल्के संपोडा दृढयत्नतः । याम्यपादं प्रसायधि करे धृतपदाङ्गलः ॥ ६ ॥ कण्ठसंकोचनं कृत्वा भुवोर्मध्यं निरीक्षयेत् । महामुद्राभिधा मुद्रा कथ्यते चैव स्रिभः ॥ ७॥

1.- MAHÂMUDRÂ

6-7. Pressing carefully the anus by the left heel, stretch the right leg, and take hold of the great toe by the hand; contract the throat (not expelling the breath), and fix the gaze between the eye-brows. This is called Mahâ-mudrâ by the wise.

अथ महामुद्राफलकथनम् । क्षयकासं गुदावत्तं श्लीहाजीर्गंडवरं तथा । नारायेत्सवरागांश्च महामुद्रा च साधनात् ॥ ८॥

Its benefits.

8. The practice of Mahâ-mudrâ cures consumption, the obstruction of the bowels, the enlargement of the spleen, indigestion and fever—in fact it cures all diseases.

अथ नभामुद्राकथनम् । यत्र यत्र स्थिता येगी सर्वकार्येषु सर्वदा । ऊर्ध्वजिहः स्थिरो भूत्वा धारयेत् पवनं सदा । नभामुद्रा भवेदेषा योगिनां रोगनाशिनी ॥ ९ ॥

2.--NABHO MUDRÂ.

9. In whatever business a Yogî may be engaged, wherever he may be, let him always keep his tongue turned upwards (towards the soft palate), and restrain the breath. This is called Nabho-Mudrâ; it destroys all the diseases of the Yogî.

त्रथ उड्डीयानवन्धः । उदरे पश्चिमं तानं नाभेकधं तु कारयेत् । उड्डानं कुरुते यसादविश्चान्तं महास्वगः । उड्डीयानं त्वसे। बन्धो मृत्युमातकुकेसरी ॥ १० ॥ 8.—UDDİYÂNA-BANDHA.

10. Contract the bowels equably above and below the navel towards the back, so that the abdominal viscera may touch the back. He who practises this Uddîyâna (Flying up), without ceasing, conquers death. The Great Bird (Breath), by this process, is instantly forced up into the Sushumnâ, and flies (moves) constantly therein only.

त्रथ उड्डीयानबन्धस्य फलकथनम् । समग्राद्बन्धनाद् इच्चे तदुड्डीयानं विशिष्यते । उड्डीयने समभ्यस्ते मुक्तिः स्वाभाविकी भवेत् ॥ ११ ॥

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.

ग्रथ जालन्धरबन्धकथनम्। कण्ठसंकोचनं कृत्वा चिबुकं हृदयेन्यसेत्। जालन्धरे कृते बन्धे वेडिशाधारबन्धनम्। जालन्धरमहामुद्रा मृत्येश्च क्षयकारिणी ॥ १२ ॥

4.—JÂLANDHARA

12. Contracting the throat, place the chin on the chest. This is called Jalandhara. By this Bandha the sixteen Adharas are closed. This and the Mahâ-mudrâ destroy death.

ग्रथ जालन्धरबन्धस्य फलकथनम्। सिद्धं जालन्धरं वन्धं योगिनां सिद्धिदायकम्। वण्मासमभ्यसेद्यो हि स सिद्धो नात्र संशयः ॥ १३ ॥

Its benefits.

The Jalandhara is a success-giving and well-tried Bandha; he who practises it for six months, becomes an adept without doubt.

ग्रथ मूळवन्धकथनम् । पार्षिना वामपादस्य योनिमाकुञ्चयेचतः । नाभित्रन्थिं मेरुदण्डे संपीड्य यत्ततः सुधीः ॥ १४ ॥ मेढ़ दक्षिणगुल्फे तु हढबन्धं समाचरेत्। जराविनाशिनी मुद्रा मूळबन्धा निगद्यते ॥ १५॥ 5.-MÛLABANDHA.

Press with the heel of the left foot the region between the anus and the scrotum, and contract the rectum; carefully press the intestines near the navel on the spine; and put the right heel on the organ of generation or pubes. This is called Mûlabandha, destroyer of decay.

ग्रथ मूलबन्धस्य फलकथनम्। संसारसमुद्रं तत्त्रभिलषति यः पुमान्। विरले खुगुनो भूत्वा मुद्रामेतां समभ्यसेत् ॥ १६ ॥ ग्रभ्यासाद्वन्धनस्यास्य मस्त्सिद्धिभवेद् ध्वम् । साधयेव् यसता तहिं माना तु विजितालसः ॥ १७॥

Its benefits.

16-17. The person who desires to cross the ocean of Existence, let him go to a retired place, and practise in secrecy this Mudrâ. By the practice of it, the Vâyu (Prâṇa) is controlled undoubtedly; let one silently practise this, without laziness, and with care.

ग्रथ महाबन्धकथनम्। वामपादस्य गुल्फेन पायुमूलं निरोधयेत्। दक्षपादेन तद्गुल्फं संपोडा यत्नतः सुधीः॥ १८॥

शनैः शनैश्चालयेत् पार्षां यानिमाकुञ्चयेच्छनैः । जालन्धरे धारयेत् प्राणं महाचन्धा निगद्यते ॥ १९॥

6.—MAHABANDHA.

18-19. Close the anal orifice by the heel of the left foot, press that heel with the right foot carefully, move slowly and slowly the muscles of the rectum, and slowly contract the muscles of the yoni or perineum (space between anus and organ): restrain the breath by Jâlandhara. This is called Mahâbandha.

अथ महाबन्धस्य फलकथनम् । महाबन्धः परे। बन्धे। जरामरणनाशनः । प्रसादादस्य बन्धस्या साधयेत् सर्ववाञ्छितम् ॥ २०॥

Its benefits.

20. The Mahâbandha is the Greatest Bandha; it destroys decay and death: by virtue of this Bandha a man accomplishes all his desires.

म्य महावेधकथनम्। रूपयोवनलावण्यं नारीणां पुरुषं बिना। मूलबन्धमहाबन्धां महावेधं विना तथा॥२१॥ महाबन्धं समासाद्य उड्डानकुम्भकं चरेत्। महावेधः समाख्याता योगिनां सिद्धिदायकः॥२२॥

7.—MAHÂVEDHA.

21—22. As the beauty, youth and charms of women are in vain without men, so are Mûlabandha and Mahâbandha without Mahâvedha. Sit first in Mahâbandha posture, then restrain breath by Uddâna Kumbhaka. This is called Mahâvedha—the giver of success to the Yogîs.

त्रथ महावेधस्य फलकथनम्।
महावन्धमूलबन्धा महावेध समन्विता।
प्रत्यहं कुरुते यस्तु स योगी योगवित्तमः॥ २३॥
न मृत्युता भयं तस्य न जरा तस्य विद्यते।
गै।पनीयः प्रयत्नेन वेधायं योगिपुङ्कवैः॥ २४॥

Its benefits.

23—24. The Yogî who daily practises Mahâbandha and Mûlabandha, accompanied with Mahâvedha, is the best of the Yogîs. For him there is no fear of death, and decay does not approach him: this Vedha should be kept carefully secret by the Yogîs.

अथ खेचरीमुद्राकथनम्। जिह्वाधा नार्डी संछिन्नां रसनां चालयेत सदा । देहियेश्ववनीतेन लेहियन्त्रे सः कर्षयेत् ॥ २५॥

8.—KHECHARÎ MUDRÂ.

Cut down the lower tendon of the tongue, (frenulum linguae) and move the tongue constantly: rub it with fresh butter, and draw it out

(to lengthen it) with an iron instrument.

N.B.—This is the preliminary to Khecharî Mudrâ. Its object is so to lengthen the tongue, that when drawn out it may touch with its tip the space between the eye-brows. This can be done by cutting away the lower tendon. It takes about three years to cut away the whole tendon. I saw my Guru doing it in this wise. On every Monday he used to cut the tendon one-twelfth of an inch deep and sprinkle salt over it, so that the cut portions might not join together. Then rubbing the tongue with butter he used to pull it out. Peculiar iron instruments are employed for this purpose; the painful process is repeated every week till the tongue can be stretched out to the requisite length.

एवं नित्यं समभ्यासाह्यम्बिका दीर्घतां वजेत्। यावद्गच्छेद् भुवार्मध्ये तदागच्छति खेचरी॥ २६॥

By practising this always, the tongue becomes long, and when it reaches the space between the two eyebrows, then the Khecharî is accomplished.

रसनां तालुमध्ये तु शनैः शनैः प्रवेशयेत्। कपालकुहरे जिह्ना प्रविष्ठा विपरीतगा। मुवोर्मस्ये गता हिं प्रमुद्रा भवति खेचरी ॥ २७॥

27. Then (the tongue being lengthened) practise, turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close those holes with the tongue (thus stopping inspiration), and fix the gaze on the space between the two This is called Khecharî. eyebrows.

त्रथ खेचरी मुद्रायाः फलकथनम्। न च मूर्च्छा क्षुधा तृष्णा नेवालस्यं प्रजायते । न च रोगा जरा मृत्युद्वेदहः स जायते॥ २८॥

Its benefits.

28. By this practice there is neither fainting, nor hunger, nor thirst, nor laziness. There comes neither disease, nor decay, nor death. The body becomes divine.

नामिना दहाते गात्रं न शोषयति मारुतः। न देहं क्रें द्यन्यापा दंशयेन भुजकुमः ॥ २९ ॥

29. The body cannot be burned by fire, nor dried up by the air, nor wetted by water, nor bitten by snakes.

छावण्यञ्च सवेद्रात्रे समाधिजीयते ध्वम् । कपालवक्त्रसंयोगे रसना रसमामुयात्॥ ३०॥

30. The body becomes beautiful; Samâdhi is verily attained, and the tongue touching the holes obtains various juices (it drinks nectar.)

नानारससमुद्धतमानन्दं च दिने दिने। आदे। लवणक्षारञ्च ततस्तिक्तकषायकम्॥ ३१॥ नवनीतं घृतं क्षारं द्घि तकमधूनि च। दाक्षारसञ्च पीयूषं जायते रसनोदकम्॥ ३२॥

31—32. Various juices being produced, day by day the man experiences new sensations; first, he experiences a saltish taste, then alkaline, then bitter, then astringent, then he feels the taste of butter, then of ghee, then of milk, then of curd, then of whey, then of honey, then of palm juice, and, lastly, arises the taste of nectar.

अथ विपरीतकरणीसुद्राकथनम्।
नाभिमूलेवसेत्स्येस्तालुमूले च चन्द्रमाः।
असृतं प्रसते स्येस्तते। मृत्युवशे। नरः॥ ३३॥
ऊर्ध्वं च योजयेत् स्येञ्चन्द्ञ्च अध आनयेत्।
विपरीतकरी मुद्रासर्वतन्त्रेषु गोपिता॥ ३४॥
भूमो शिरश्च संस्थाप्य करयुग्मं समाहितः।
उर्ध्वपादः स्थिरे। भूत्वा विपरीतकरी मता॥ ३५॥।

9.—VIPARÎTAKARANÎ.

33-35. The sun (the solar Nadî or plexus) dwells at the root of the navel, and the moon at the root of the palate; the process by which the sun is brought upward and the moon carried downward is called Viparîtakaranî. It is a secret Mudrâ in all the Tantras. Place the head on the ground, with hands spread, raise the legs up, and thus remain steady. This is called Viparîtakaranî.

अथविपरीतकरणीमुद्रायाः फलकथनम् । मुद्रां च साधयेक्तित्यं जरां मृत्युञ्च नारायेत् । स सिद्धः सर्वलेषेषु प्रलयेऽपि न सीद्ति ॥ ३६॥

Its benefits.

36. By the constant practice of this Mudrâ, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.

ग्रंथ योनिमुद्राकथनम् । सिद्धासनं समासाद्य कर्णचक्षुनिसोमुख्मम् । ग्रङ्गप्रतर्जनीमध्यानामादिभिश्च साधयेत् ॥३७ ॥ काकोभिः प्राणं संकृष्य ग्रपाने योजयेत्ततः । षट्चक्राणि क्रमाद्ध्यात्वा हुं हंसमनुना सुधीः ॥ ३८ चैतन्यमानयेहेवाँ निद्धिता या भुजङ्गिनो । जीवेन सहितां शक्तिं समुत्थाप्य कराम्बुजे ॥ ३९ ॥ शक्तिमयः स्वयं भृत्वा परं शिवेन सङ्गम् । नानासुखं विहार ज्व चिन्तयेत् परमं सुखम् ॥ ४०॥ शिवशक्तिसमायागादेकान्तं भुवि भावयेत् । ग्रानन्दमानसा भृत्वा ग्रहं ब्रह्मेति संभवेत् ॥ ४१॥ योनिमुद्रा परा गेष्या देवानामपि दुर्छभा । सकृतु लाभसंसिद्धिः समाधिष्यः स एव हि ॥ ४२॥

10.-YONIMUDRÂ.

37—42. Sitting in Siddhâsana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prâṇa-Vâyu by Kâkî-mudrâ, (as in verse 86) and join it with the Apâna-Vâyu; contemplating the six chakras in their order, let the wise one awaken the sleeping serpent-Goddess Kunḍalinî, by repeating the mantra Hun (E), and Haṇsa (Eu), and raising the Sakti (Force-kuṇḍali) with the jîva, place them at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Siva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Siva (spirit) and Sakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrâ is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samâdhi.

ग्रथ योनिमुद्राफलकथनम् ।

ब्रह्महा भ्र्णहाचेव सुरापी गुरुतल्पगः।

एतेः पापैने लिप्येत योनिमुद्रानिबन्धनात् ॥ ४३ ॥

यानि पापानि घाराणि उपपापानि यानि च।

तानि सर्वाणि नश्यन्ति योनिमुद्रानिबन्धनात् ।

तस्मादभ्यसनं कुर्याद्यदि मुक्तिं समिन्छति ॥ ४४ ॥

Its benefits.

43-44. By the practice of this Mudrâ, one is never polluted by the sins of killing a Brâhmaṇa, killing a fœtus, drinking liquor, or polluting the bed of the Preceptor. All the mortal sins and the venal sins are completely destroyed by the practice of this Mudrâ. Let him therefore practise it, if he wishes for emancipation.

ग्रथ वज्रोणोमुद्राकथनम् । धरामवष्टस्य करयोस्तलस्याम्ध्वं क्षिपेत्पादयुगं शिरः खे । शक्तिप्रवेधाय चिरकीवनाय वज्रोणीमुद्रां मुनया वदन्ति ॥ ४५ ॥

11.-VAJRONÎ MUDRÂ.

45. Place the two palms on the ground, raise the legs in the air upward, the head not touching the earth. This awakens the Sakti, causes long life, and is called Vajronî by the sages.

अथ वज्रोणीमुद्रायाः फलकथनम् । अयं योगी योगश्रेष्ठो योगिनां मुक्तिकारणम् । अयं हितप्रदेश योगी योगिनां सिद्धिदायकः ॥ ४६॥ पतद्योगप्रसादेन बिन्न्दुसिद्धिभवेद् ध्रुवम् । सिद्धे बिन्देश महायत्ने किं न सिद्ध्यितभूतत्ने ॥ ४७॥ भोगेन महता युक्तो यदि मुद्रां समाचरेत् । तथापि सकला सिद्धिस्तस्य भवति निश्चतम् ॥ ४८॥

Its benefits.

46—48. This practice is the highest of Yogas; it causes emancipation, and this beneficial Yoga gives perfection to the Yogîs. By virtue of this Yoga, the Bindu-Siddhi (retention of seed) is obtained, and when that Siddhi is obtained what else can he not attain in this world. Though immersed in manifold pleasures, if he practises this Mudrâ, he attains verily all perfections.

त्रथ राक्तिचालनीमुद्राकथनम् । मूलाधारे त्रात्मराक्तिःकुण्डली परदेवता । रायिता भुजगाकारा साद्धित्रवलयान्विता ॥ ४९ ॥ 12.—SAKTI CHÂLANÎ.

49. The great goddess Kundalinî, the energy of Self, âtma-sakti (spiritual force), sleeps in the Mûlâdhâra (rectum); she has the form of a serpent having three coils and a half.

यावत् सा निद्रिता देहे तावजीवः पशुर्यथा । शानं न जायते तावत् कोटियागं समभ्यसेत् ॥ ५० ॥

50. So long as she is asleep in the body, the Jîva is a mere animal, and true knowledge does not arise, though he may practise ten millions of Yoga.

उद्यारयेत् कवारञ्च यथा कुञ्चिकया हरात् । कुण्डलिन्याः प्रवेधिन ब्रह्महारं प्रभेदयेत् ॥ ५१ ॥

51. As by a key a door is opened, so by awakening the Kundalin's by Hatha Yoga, the door of Brahma is unlocked.

नाभिं संवेष्ट्य वस्ते ग्र न च नग्ना बहिस्थितः। गापनीयगृहे स्थित्वा राक्ति चालनमभ्यसेत् ॥ ५२ ॥

52. Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichalana.

वितस्तिशमितं दीर्घं विस्तारे चतुरङ्ग्लम् । मृदुलं धवलं सूक्ष्मं वेष्टनाम्बरलक्षणम् । एवमम्बरयुक्तञ्च कटिस्त्रेण योजयेत् ॥ ५३ ॥

53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kați-Sûtra (a string worn round the loins.)

भसना गात्रं संलिप्य सिद्धासनं समाचरेत्। नासाभ्यां प्राणमाकृष्य ग्रपाने योजयेद् बलात्॥ ५४॥ तावदाकुञ्चयेद्वह्यं रानेरिह्यनीमुद्ध्या। यावद्रच्छेत् सूष्टुमायां वायुः प्रकाशयेद्धठात्॥ ५५॥

54-55. Rub the body with ashes, sit in Siddhâsana-posture, drawing the Prâṇa-Vâyu with the nostrils, forcibly join it with the Apâna. Contract the rectum slowly by the Asvinî Mudrâ, so long as the Vâyu does not enter the Sushumṇâ, and manifests its presence.

तदा वायुप्रवन्धेन कुस्भिका च भुजङ्किनी। बद्धश्वासत्तता भूत्वा ऊर्ध्वमार्ग प्रपद्यते॥ ५६॥

56. By restraining the breath by Kumbhaka in this way, the Serpent Kundalinî, feeling suffocated awakes and rises upwards to the Brahmarandhra.

विना शक्तिचालनेन यानिमुद्रा न सिद्ध्यति । यादै। चालनमभ्यस्य यानिमुद्रां समभ्यसेत् ॥ ५७॥

57. Without the Sâktichâlana, the Yoni-Mûdrâ is not complete or perfected; first the Châlana should be practised, and then the Yoni-Mudrâ should be learnt.

इति ते कथितं चण्डकपाले शक्तिचालनम् । गापनीयं प्रयत्नेन दिने दिने समभ्यसेत् ॥ ५८ ॥

58. O Chanda-Kâpâli! thus have I taught thee the Śaktichâlana. Preserve it with care: and practise it daily.

अथ राक्तिचालनीमुद्रायाः फलकथनम् । सुद्रयं परमा गेएया जरामरणनाशिनी । तसादभ्यसनं कार्यं येगिभिः सिद्धिकाङ्क्षिभिः ॥ ५९॥

Its benefits.

59. This mudrâ should be kept carefully concealed. It destroys decay and death. Therefore the Yogî, desirous of perfection, should practise it.

नित्यं ये। अयसते येगी सिद्धिस्तस्य करे थिता । तस्य विश्रहसिद्धः स्याद्रोगाणां संक्षया भवेत् ॥ ६० ५ 60. The Yogî who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

त्रथ तडागीमुद्धाकथनम् । उद्रं पश्चिमात्तानं कृत्वा च तडागाकृति । ताडागी सा परामुद्रा जरामृत्युविनाशिनी ॥ ६१ ॥

13.—TADÂGI-MUDRÂ.

61. Sitting in Paschimottâna-posture, make the stomach like a tank (hollow). This is Tadâgî (Tank) Mudrâ, destroyer of decay and death.

त्रथ माण्डुकीमुद्राकथनम् । मुखं समुद्रितं कृत्वा जिह्वामूळं प्रचाळयेत् । शनेप्रसेदमृतं तन्माण्डुकीं मुद्रिकां विदुः ॥ ६२॥ 14.—MÂNDUKI-MUDRÂ.

62. Closing the mouth, move the tip of the tongue towards the palate, and taste slowly the nectar (flowing from the Thousand-petalled Lotus.) This is Frog-mudrâ.

त्रथ माण्डुकीमुद्रायाः फलकथनम् । विलतं पिलतं नेव जायते नित्ययावनम् । न केशे जायते पाका यः कुर्याभित्यमाण्डुकीम् ॥ ६३॥

Its benefits.

63. The body never sickens or becomes old, and it retains perpetual youth; the hair of him who practises this never grows white.

ग्रथ शास्मवीमुद्राकथनम् । नेत्राञ्जनं समालेक्य ग्रात्मारामं निरीक्षयेत् । सा भवेच्छाम्भवी मुद्रा सर्वतन्त्रेषु गापिता ॥ ६४ ॥

15.—ŚÂMBHAVÎ-MUDRÂ.

64. Fixing the gaze between the two eye-brows, behold the Self-existent. This is Śâmbhavî, secret in all the Tantras.

त्रथ शास्मवीमुद्रायाः फलकथनम्। वेदशास्त्रपुराणानि सामान्यगणिका इव। इयं तु शास्मवी मुद्रा गुप्ता कुलवधूरिव॥ ६५॥

Its benefits.

65. The Vedas, the scriptures, the Purânas are like public women, but this Sâmbhavî should be guarded as if it were a lady of a respectable family.

स पव त्रादिनाथश्च स च नारायणः स्वयम्। स च ब्रह्मा सृष्टिकारी या मुद्रां वेत्ति शाग्भवीम्॥६६॥ 66. He, who knows this Sâmbhavî, is like the Adinatha, he is a Nârâyaṇa, he is Brahmâ the Creator.

सत्यं सत्यं पुनः सत्यं सत्यमुक्तं महेश्वर । शास्मवीं यो विजानीयात् स च ब्रह्म न चान्यथा ॥ ६७॥

67. Maheswara has said, "Truly, truly, and again truly, he who knows the Sambhavî, is Brahma. There is no doubt of this."

अथ पञ्चधारणामुद्राकथनम् । कथिता शाम्भवी मुद्रा शृणुष्च पञ्चधारणाम् । धारणानि समासाद्य किं न सिध्यति भूतले॥ ६८॥

THE FIVE DHÂRAŅÂ-MUDRÂS.

68. The Sâmbhavî has been explained; hear now the five Dhâranâs. Learning these five Dhâranâs, what cannot be accomplished in this world?

अनेन नरदेहेन स्वर्गेषु गमनागमम् । मनागतिभवेत्तस्य खेचरत्वं न चान्यथा ॥ ६९ ॥

69. By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Dhâranâs are:—Pârthivi (earthy), Âmbhasi (Watery), Vâyavî (aerial), Âgneyî (Fiery), and Âkâsî (Ethereal).

ग्रथ पार्थिवीधारणामुद्राकथनम् । यत्तत्त्वंहरितालदेशरिचतं भौमं लकारान्वितं वेदास्रं कमलासनेन सहितं कृत्वा हृदि स्थायिनम् । प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-देषास्तम्भकरी सदा क्षितिजयं कुर्यादधोधारणा ॥ ७० ॥

(a).—PÂRTHIVÎ.

70. The Prithivî-Tattva has the colour of orpiment (yellow), the letter (la) of is its secret symbol or seed (of of), its form is four-sided, and Brahmâ, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prâna-Vâyus and the Chitta there for the period of five ghatikâs (2½ hours). This is called Adhodhâranâ. By this, one conquers the Earth, and no earthy-elements can injure him: and it causes steadiness.

त्रथ पाथिवीधारणामुद्रायाः फलकथनम् । पाथिवीधारणामुद्रां यः करोति च नित्यशः । मृखुज्ञयः स्वयं सोपि स सिझो विचरेद् सुवि ॥ ७१ ॥

Its benefits.

71. He who practises this dhâranâ, becomes like the conqueror of Death; as an Adept he walks over this earth,

ग्रथ श्राम्भसीधारणामुद्राकथनम्। शङ्खे न्दुप्रतिमञ्च कुन्दधवलं तत्त्वं किलालं शुभं तत्पीयूषवकारबीजसहितं युक्तं सदा विष्णुना। प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारयेदेषा दुःसहतापपापहरणी स्यादाम्भसी धारणा॥ ७२॥

(b).—ÂMBHASÎ.

72. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter (va) is the seed of this ambrosial element, and Vishnu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prâna with the Chitta (consciousness), for five ghatikâs, practising Kumbhaka. This is Watery Dhâranâ; it is the destroyer of all sorrows. Water cannot injure him who practises this.

ग्रथ ग्राम्भसीमुद्रायाः फलकथनम् । ग्राम्भसीं परमां मुद्रां या जानाति स योगवित् । जले च गभीरे घारे मरणं तस्य ना भवेत् ॥ ७३ ॥ इयं तु परमा मुद्रा गापनीया प्रयत्नतः। प्रकाशात् सिद्धिहानिः स्यात् सत्यं विच्न च तत्त्वतः॥ ७४ ॥

Its benefits.

73.—74. The Ambhasî is a great mudrâ; the Yogî who knows it, never meets death even in the deepest water. This should be kept carefully concealed. By revealing it success is lost, verily I tell you the truth.

ग्रथ ग्राग्नेयीधारणामुद्राकथनम् । यन्नाभिस्थितमिन्द्रगोपसहरां बीजं त्रिकाणान्वितं तत्त्वं तेजामयं प्रदीप्तमरुणं रुद्रेण यत् सिद्धिदम् । प्राणं तत्र विळीय पञ्चघटिकाश्चित्तान्वितं धारये-देषा काळगभीरभीतिहरणी वैश्वानरी धारणा ॥ ७५ ॥

(c).—ÂGNEYÎ.

75. The Fire-Tattva is situated at the navel, its colour is red like the Indra-gôp insect, its form is triangular, its seed is (ra, ,) its presiding deity is Rudra. It is refulgent like the sun, and the giver of success. Fix the Prâṇa along with the Chitta in this Tattva for five ghatikâs. This is called Fire-Dhâraṇâ, destroyer of the fear of dreadful death, and fire cannot injure him.

त्रथ ग्राग्नेयोधारणामुद्रायाः फलकथनम्। प्रदीप्ते ज्वलिते वह्नौ यदि पतित साधकः। पतन्मुद्राप्रसादेन स जीवति न मृत्युभाक्॥ ७६॥

Its benefits.

76. If the practitioner is thrown into burning fire, by virtue of this Mudrâ he remains alive, without fear of death.

ग्रथ वायवीधारणामुद्राकथनम् । यद्भिनाञ्चनपुञ्जसिन्नभिमदं धूम्रावभासं परं तत्त्वं सत्त्वमयं यकारसहितं यत्रेश्वरो देवता । प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये-. देषा खे गमनं करोति यमिनां स्याद्वायवी धारणा ॥ ७७ ॥

(d). $-V\hat{A}YAV\hat{I}$.

77. The Air-tattva is black as unguent for the eyes (collirium), the letter \mathbf{v} (ya) is its seed, and Isvara its presiding deity. This Tattva is full of Satva quality. Fix the Prâṇa and the Chitta for five ghatikâs in this Tattva. This is Vâyavî-Dhâraṇâ. By this, the practitioner walks in the air.

ग्रथ वायवीघारणामुद्रायाः फलकथनम् । इयं तु परमा मुद्रा जरामृत्युचिनाशिनी । वायुना म्रियते नापि खे गतेश्च प्रदायिनी ॥ ७८ ॥ शठाय भक्तिशीनाय न देया यस्य कस्यचित् । दत्ते च सिद्धिशानिः स्यात् सत्यं विष्म च चएड ते ॥ ७९ ॥

Its benefits.

78-79. This great Mudrâ destroys decay and death. Its practitioner is never killed by any aerial disturbances; by its virtue one walks in the air. This should not be taught to the wicked or to those devoid of faith. By so doing success is lost; Oh Chanda! this is verily the truth.

त्रथ त्राकाशीधारणामुद्राकथनम् । यत् सिन्धो वरशुद्धवारिसहशं व्योमं परं भासितं तत्त्वं देवसदाशिवेन सहितं बीजं हकारान्वितम् । प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारथे-देषा मोक्षकवाटभेदनकरी कुर्यान्नभोधारणाम् ॥ ८० ॥

(e).—ÂKÂŚÎ DHÂRANÂ.

80. The Ether-Tattva has the colour of pure sea-water, \(\mathbf{\xi}\) (ha) is its seed, its presiding deity is Sadásiva. Fix the Prâṇa along with Chitta for five ghatikâs in this Tattva. This is Ether-Dhâraṇâ. It opens the gates of emancipation.

त्रथ ग्राकाशीघारणामुद्रायाः फलकथनम् । श्राकाशीघारणां मुद्रां ये। वेत्ति सन्त येगावित् । न मृत्युजीयते तस्य प्रलये नावसीदति ॥ ८१ ॥

Its benefits.

81. He who knows this Dhâraṇâ is the real Yogî. Death does not approach him, nor does he perish at the Pralaya.

अथ अधिवनीमुद्राकथनम् । अकुञ्चयेद् गुद्रहारं अकाशयेत् पुनः पुनः । सा भवेदिश्वनी मुद्रा शक्तिप्रवेधिकारिणी ॥ ८२ ॥

21.—AŚVINÎ-MUDRÂ.

82. Contract and dilate the anal aperture again and again, this is called Asvinî-mudrâ. It awakens the Sakti (Kundalinî).

ग्रिवनीमुद्रायाः फलकथनम् । ग्रिवनी परमा मुद्रा गुह्यरोगविनाशिनी । बलपुष्टिकरी चैव ग्रकालमरणं हरेत् ॥ ८३॥

Its benefits.

83. This Asvini is a great Mudra; it destroys all diseases of the rectum; it gives strength and vigour, and prevents premature death.

अथ पाशिनीमुद्राकथनम् । कण्डपृष्ठे क्षिपेत् पादौ पाशवद् हृङ्बन्धनम् । सा एव पाशिनी मुद्रा शक्ति प्रवेधिकारिणी ॥ ८४॥

22.- PÂŚINÎ-MUDRÂ.

84. Throw the two legs on the neck towards the back, holding them strongly together like a Pâśa (a noose). This is called Pâśinî-mudrâ; it awakens the Śakti (Kunḍalinî.)

ग्रथ पाशिनीमुद्रायाः फलकथनम् । पाशिनी महती मुद्रा बलपुष्टिविधायिनी । साधनीया प्रयत्नेन साधकैः सिद्धिकाङक्षिभिः ॥ ८५ ॥

Its benefits.

85. This grand Mudrâ gives strength and nourishment. It should be practised with care by those who desire success.

ग्रथ काकीमुद्राकथनम् । काकचञ्चुवदास्येन पिवेद्वायुं शनैः शनैः । काकीमुद्रा भवेदेषा सर्वरागविनाशिनी ॥ ८६॥

23. -KÂKÎ-MUDRÂ.

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kâkî (crow) mudrâ, destroyer of all diseases.

ग्रथ काकीमुद्रायाः फलकथनम् । काकीमुद्रा परा मुद्रा सर्वतन्त्रेषु गापिता । ग्रस्याः प्रसादमात्रेण न रागी काकवद् भवेत्॥ ८७॥

Its benefits.

87. The Kâkî Mudrâ is a great Mudrâ, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

त्रथ मातिङ्गिनीमुद्राकथनम् । कण्डमग्रे जले स्थित्वा नासाभ्यां जलमाहरेत् । मुखान्निर्गमयेत् पश्चात् पुनर्वकत्रेण चाहरेत् ॥ ८८ ॥ नासाभ्यां रेचयेत् पश्चात् कुर्यादेवं पुनः पुनः । मातिङ्गिनी परा मुद्रा जरामृत्युविनाशिनी ॥ ८९ ॥

24.—MÂTANGINI-MUDRÂ.

88-89. Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through [the mouth and expel it through] the nostrils. Let one repeat this again and again. This is called Elephant-mudrâ, destroyer of decay and death.

ग्रथ मातिक्षिनीमुद्रायाः फलकथनम्। विरले निर्जने देशे स्थित्वा चैकाग्रमानसः। कुर्यान्मातिक्षिनीं मुद्रां मातक्ष इव जायते॥ ९०॥ यत्र यत्र स्थितायागी सुखमत्यन्तमञ्जते। तस्मात् सर्वप्रयत्नेन साधयेन्मुद्रिकां पराम्॥ ९१॥

Its benefits.

90—91. In a solitary place, free from human intrusion, one should practise with fixed attention this Elephant mudrâ: by so doing, he becomes strong like Elephant. Wherever he may be, by this process the Yogî enjoys great pleasure; therefore this mudrâ should be practised with great care.

ग्रथ भुजिङ्गिनोमुद्राकथनम् । वक्त्रं किञ्चित् सुप्रसायं चानिलं गलया पिवेत् । सा भवेद् भुजगी मुद्रा जरामृत्युविनाशिनी ॥ ९२ ॥

25.—BHUJANGINÎ-MUDRÂ.

92. Extending the neck a little forward, let him drink (draw in) air through the æsophagus; this is called Serpent-mudrâ, destroyer of decay and death.

श्रथ भुजिङ्गिनीमुद्रायाः फलकथनम् । यावच उद्रे रोगा अजीर्णाद् विशेषतः । तत् सर्वे नाशयेदाशु यत्र मुद्रा भुजिङ्गि ॥ ९३॥

Its benefits.

93. This Serpent-mudrâ quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

ग्रथ मुद्राणां फल कथनम्। इदं तु मुद्रापटलं कथितं चण्ड ते शुभम्। बह्वमं सर्वसिद्धानां जरामरणनाशमम्॥ ९४॥

THE BENEFITS OF MUDRÂS.

94. O Chanda-Kâpâli! thus have I recited to thee the chapter on Mudrâs. This is beloved of all adepts, and destroys decay and death.

शहाय भक्तिहीनाय न देयं यस्य कस्यचित्। गापनीयं प्रयत्नेन दुलभं महतामपि॥ ९५॥

95. This should not be taught indiscriminately, nor to a wicked person, nor to one devoid of faith; this should be preserved secret with great care; it is difficult to be attained even by the Devas.

ऋजवे शान्तचिताय गुरुभक्तिपराय च। कुळीनाय प्रदातव्यं भागमुक्तिप्रदायकम्॥ ९६॥

96. These Mudras which give happiness and emancipation should be taught to a guileless, calm and peace-minded person, who is devoted to his Teacher and comes of good family.

मुद्राणां पटलं ह्यं तत् सर्वयाधिविनाशनम् । नित्यमभ्यासशीलस्य जठराग्निविवर्धनम् ॥ ९७ ॥

97. These Mudras destroy all diseases. They increase the gastric fire of him who practises them daily.

न तस्य जायते मृत्युर्नास्य जरादिकं तथा। नाग्निजलभयं तस्य वायोरिप कुता भयम्॥९८॥

98. To him death never comes, nor decay, &c.; there is no fear to him from fire and water, nor from air.

कासः इवासः श्लीहा कुष्ठं ऋ प्मरोगाश्च विंशतिः। मुद्राणां साधनाचेव विनश्यन्ति न संशयः॥ ९९॥

99. Cough, asthma, enlargement of spleen, leprosy, being diseases of twenty sorts, are verily destroyed by the practice of these Mudras.

बहुना किमिहोक्तेन सारं विच्म च चार्ड ते। नास्ति मुद्रासमं किञ्चत् सिद्धिदं क्षितिमण्डले ॥ १००॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटख-यागप्रकरणे मुद्राप्रयोगा नाम तृतीयापदेशः।

100. O Chanda! What more shall I tell three? In short, there is nothing in this world like the Mudras for giving quick success.

FOURTH LESSON.

चतुर्थापदेशः।

घेराड जवाच-

ग्रथातः संप्रवक्ष्यामि प्रत्याहारकमुत्तमम्। यस्य विज्ञानमात्रेण कामादिरिपुनाशनम्॥१॥

PRATYÂHÂRA, OR RESTRAINING THE MIND.

GHERANDA SAID:—1. Now I shall tell thee, Pratyâhâra-Yoga the best. By its knowledge, all the passions like lust, &c., are destroyed.

यता यता निश्चरति मनश्चन्चलमिथरम्। ततस्तता नियम्येतदातमन्येव वदां नयेत्॥२॥

2. Let one bring the Chitta (thinking principle) under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight.

पुरस्कारं तिरस्कारं सुश्राव्यं वा भयानकम् । मनस्तस्भाषियम्येतदातमन्येव वशं नयेत् ॥ ३॥

3. Praise or censure; good speech or bad speech; let one withdraw his mind from all these and bring the Chitta under the control of the Self.

सुगन्धे वापि दुर्गन्धे बागेषु जायते मनः। तस्मात् प्रत्याहरेदेतदातमन्येव वशं नयेत ॥ ४ ॥

4. From sweet smells or bad smells, by whatever odour the mind may be distracted or attracted, let one withdraw the mind from that, and bring the thinking principle under the control of his Self.

मधुराम्चकतिकादिरसं गतं यदा मनः ।
तस्मात् प्रत्याहरेदेतदात्मन्येच वशं नयेत् ॥ ७ ॥
इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटव्ययोगे प्रत्याहारप्रयोगे नाम चतुर्थोपदेशः।

5. From sweet or acid tastes, from bitter or astringent tastes, by whatever taste the mind may be attracted, let one withdraw it from that, and bring it within the control of his Self.

FIFTH LESSON.

पश्चमोपदेशः।

घेरण्ड उवाच-

अथातः संप्रवश्यामि प्राणायामस्य यद्विधिम् । यस्य साधनमात्रेण देवतुल्यो भवेन्नरः ॥ १॥

PRÂNÂYÂMA, OR RESTRAINT OF BREATH.

GHERANDA SAID:—1. Now I shall tell thee the rules of Prânâyâma or regulation of breath. By its practice a man becomes like a god.

ग्रादो स्थानं तथा कालं मिताहारं तथापरम्। नाडीशुद्धिं ततः पश्चात् प्राणायामं च साधयेत्॥ २॥

2. Four things are necessary in practising Prânâyâma. First, a good place; second, a suitable time; third, moderate food; and, lastly, the purifications of the nâdis, (vessels of the body, i.e., alimentary canal, &c.)

ग्रथ खाननिर्णयः।

दूरदेशे तथारण्ये राजधान्यां जनान्तिके। यागारम्भं न कुर्वीत कृतश्चेत् सिद्धिहा भवेत्।। ३॥

Place.

3. The practice of Yoga should not be attempted in a far off country (from home), nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he loses success.

अविश्वासं दूरदेशे अरण्ये रक्षिवर्जितम् । लेकारण्ये प्रकाशश्च तस्मात् त्रीणि विवर्जयेत् ॥ ४॥

4. In a distant country, one loses faith (because of the Yoga not being known there); in a forest, one is without protection; and in the midst of a thick population, there is danger of exposure (for then the curious will trouble him). Therefore, let one avoid these three.

खुदेशे धार्मिक राज्ये सुभिक्षे निरुपद्रवे । तत्रकं कुटारं कुत्वा प्राचीरैः परिवेष्टितम् ॥ ५ ॥

5. In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.

वापीकूपतडागं च प्राचीरमध्यवर्ति च ।

नात्युचं नातिनिमं च कुटारं कीटविजितम् ॥ ६॥ 6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low: let it be free from insects.

सम्यग्गामयिक्तं च कुटीरन्तत्रनिर्मतं । एवं श्वानेषु गुप्तेषु प्राणायामं समभ्यसेत् ॥ ७ ॥

7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prânâyâma.

ग्रथ कालनिर्णयः। हेमन्ते शिशिरे ग्रीष्मे वर्षायां च ऋता तथा। यागारमां न कुर्वति छते योगा हि रोगदः॥ ८॥

Time.

8. The practice of Yoga should not be commenced in thesef our seasons out of six:—hemanta (winter), sisira (cold), grîshma (hot), varshâ (rainy). If one begins in these seasons, one will contract diseases.

वसन्ते शरिद प्रोक्तं यागारम्भं समाचरेत् । तथायागी भवेत् सिद्धो रागानमुक्तो भवेद् ध्रुवम् ॥ ९ ॥

9. The practice of Yoga should be commenced by a beginner in spring (vasanta); and autumn (sarat). By so doing, he attains success; and verily he does not become liable to diseases.

चैत्रादिफालगुनान्ते च माघादिफालगुनान्तिके । हो हो मासो ऋतुभागा अनुभावश्चतु श्चतुः ॥ १०॥

10. The six seasons occur in their order in the twelve months beginning with Chaitra and ending with Phâlguna: two months being occupied by each season. But each season is experienced for four months, beginning with Mâgha and ending with Phâlguna.

वसन्तश्चेत्र वैशाखा ज्येष्ठाषाढा च ग्रीष्मका । वर्षा श्रावणभाद्राभ्यां शरदाश्विनकार्तिको । मार्गपाषो च हेमन्तः शिशिरा माघफाल्युना ॥ ११ ॥

SIX SEASONS.

11. The six seasons are as follows:—

Season.	Months (Sanskrit).	English.
Vasanta or Spring	Chaitra and Vaisâkha	March, April.
Grishma or Summer	Jeshtha and Asâdha .	May, June.
Varshå or Rainy	Srâvaņa and Bhâdra .	July, August.
Sarat or Autumn	Âśvina and Kārtika .	Sept., Oct.
Hemanta or Winter	Agrahâyana and Pausha	Nov., Dec.
Sisira or Cold	Magha and Phalguna .	January, February.

अनुभावं प्रवध्यामि ऋत्नां च यथे।दितम् माघाविमाधवान्तेषु वसन्तानुभवं विदुः ॥ १२ ॥

चैत्रादि चाषाढातं च निदाघानुभवं विदुः । १३ ॥ आषाढादि चारिवनान्तं प्रावृषानुभवं विदुः ॥ १३ ॥ भाद्रादिमार्गशीर्षान्तं शरदे। जुभवं विदुः । कार्तिकादिमाघमासान्तं हेमन्तानुभवं विदुः । मार्गादिचतुरा मासाङ शिशिरानुभवं विदुः ॥ १४ ॥

The experiencing of seasons.

12-14. Now I shall tell thee the experiencing of seasons. They are as follows:—

Beginning from.	Ending ith.	Season.	English.
Mâgha Chaitra Asâdha Bhâdra Kârtika Agrahâyana	Vaisakha Asadha Âsvina Agrahayana Magha Phâlguna	Varshanubhava Grìshmanubhava Varshanubhava Saradanubhava Hemanatanubhava Siśiranubhava	January to April. March to June. June to September. August to Nov. Oct. to Jan. Nov. to Feb.

वसन्ते वापि शरिद योगारमां समाचरेत्। तदा योगा भवेत् सिद्धोविनायासेन कथ्यते ॥ १५॥

15. The practice of Yoga should be commenced either in Vasanta (spring) or Sarat (autumn). For in these seasons success is attained without much trouble.

ग्रथ मिताहारः। मिताहारं विना यस्तु योगारम्भं तु कारयेत्। नानारोगो भवेत्तस्य किञ्चिद्योगा न सिध्यति ॥ १६॥

3.—Moderation of diet.

16. He who practises Yoga without moderation of diet, incurs various diseases, and obtains no success.

शाल्यन्न यविषष्टं वा गेधूमपिष्टकं तथा । मुद्गंमाषचणकादि शुम्रं च तुषवजितम् ॥ १७॥

17. A Yogi should eat rice, barley (bread), or wheaten bread. He may eat Mudga beans in (Phaseolus Mungo), Masha beans (Phaseolus Radiatus), gram, &c. These should be clean, white and free from chaff.

पटेलं पनसं मानं ककोलं च शुकाशकम् । द्राढिकां कर्कटां रम्मां डुम्बरीं कण्टकण्टकम् ॥ १८॥ ग्रामरम्भां भालरमां रमादण्डं च मूलकम् । वार्ताकों मूलकं ऋद्वियोगी मक्षणमाचरेत्॥ १९॥

18-19. A Yogî may eat patola (a kind of cucumber, quat), jack-fruit, mânakachu (Arum Colocasia), kakkola (a kind of berry), the jujube,

the bonduc nut (Bonducella guilandina), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., riddhi, &c.)

बालशाकं कालशाकं तथा पटोलपत्रकम् । पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमोचिकाम् ॥ २०॥

20. He may eat green, fresh vegetables बालशाक, black vegetables (कालशाक), the leaves of patola, the Vâstûka-sâka, and hima-lochikâ Sâka. These are the five sâkas (vegetable leaves) praised as fit food for Yogîs.

शुद्धं सुमधुरं स्निग्धं उदरार्घविवर्जितम् । भुज्यते सुरसं प्रीत्या मिताहारमिमं विदुः ॥ २१ ॥

21. Pure, sweet and cooling food should be eaten to fill half the stomach: eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation in diet.

ग्रज्ञे न पूरयेद्धं ते।येन तु तृतीयकम्। उदरस्य तुरीयांशं संरक्षेद्वायुचारणे॥ २२॥

22. Half the stomach should be filled with food, one quarter with water: and one quarter should be kept empty for practising prânâyâma.

कट्वब्मं लवणं तिक्तं भृष्टं च दिध तककम्। शाकात्कटं तथा मद्यं तालं च पनसं तथा॥२३॥

Prohibited foods.

23. In the beginning of Yoga-practice one should discard bitter, acid, salt, pungent and roasted things, curd, whey, heavy vegetables, wine, palmnuts, and over-ripe jack-fruit.

कुलत्थं मसूरं पाण्डुं कूष्माण्डं शाकदण्डकम्। तुम्बीकालकपित्थं च कण्टबिच्चं पलाशकम् ॥ २४॥

24. So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (feronia elephantum), kanta-bilva and palâsa (Butea frondosa).

कदम्बं जम्बीरं बिम्बं लकुचं लशुनं विषम्। कामरङ्गं पियालं च हिंगुशाल्मलीकेमुकम्॥ २५

25. So also Kadamba (Nauclea cadamba), jambira (citron), bimba, lukucha (a kind of bread fruit tree), onions, lotus, Kâmaranga, piyâla (Buchanânia latifolia), hinga (assafætida), sâlmali, kemuka.

योगारस्मे वर्जयेच पथस्त्रोवहिसेवनम्। नवनीतं घृतं क्षीरं गुडं शर्करादि चैक्षवम्॥ २६॥ पक्करस्मां नारिकेलं दाडिस्वमशिवासवम्। द्राक्षाङ्गलवनीं धात्रीं रसमाम्मवविजेतम्॥ २७॥ 26—27. A beginner should avoid much travelling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date-sugar, &c., as well as ripe plantain, cocoa-nut, pomegranate, dates, lavanî fruit, âmlaki (myrobalans), and everything containing acid juices.

पलाजातिलवङ्गं च पैक्षं जम्बु जाम्बलम्। हरीतकों खर्जूरं च योगी भक्षणमाचरेत्॥ २८॥

28. But cardamom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki, and palm dates, a Yogî may eat while practising Yoga.

लघुपाकं प्रियं स्निग्धं तथा धातुप्रपोषणम्। मने। असलिवतं याग्यं योगी भाजनमाचरेत्॥ २९॥

29. Easily digestible, agreeable and cooling foods which nourish the humours of the body, a Yogî may eat according to his desire.

कािहन्यं दुरितं पूतिमुख्यं पयु षितं तथा। अतिशीतं चाितचाेष्यां भक्ष्यं योगी विवर्जयेत्।। ३०॥

30. But a Yogî should avoid hard (not easily digestible), sinful food, or putrid food, or very hot, or very stale food, as well as very cooling or very much exciting food.

प्रातःस्नानापवासादि कायक्षे राविधिं तथा। एकाहारं निराहारं यामान्ते चन कारयेत्॥ ३१॥

31. He should avoid early (morning before sunrise) baths, fasting, &c., or anything giving pain to the body; so also is prohibited to him eating only once a day, or not eating at all. But he may remain without food for 3 hours.

एवं विधिविधानेन प्राणायामं समाचरेत्। ग्रारम्भे प्रथमे कुर्यात् क्षीराज्यं नित्यभोजनम्। मध्याह्ने चैव सायाह्ने भोजनद्वयमाचरेत्॥ ३२॥

32. Regulating his life in this way, let him practise Prânâyâma. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.

इति मिताहारः।

त्रथ नाहीशुद्धिः। कुशासने संगाजिने व्याद्याजिने च कस्यले। खलासने संमासीनः प्राङ्मको वाप्युदङ्मकः। नाहीशुद्धिं समासास प्राणायाम समभ्यसेत्॥ ३३॥

4.—PURIFICATION OF NADIS.

33. He should sit on a seat of Kuśa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nâdis, let him begin Prânâyâma.

चण्डकापालिख्वाच ।

नाडीशुद्धिं कथं कुर्यान्नाडीशुद्धिस्तु कीहशी। तत् सर्वं श्रोतुमिच्छामि तद्वदस्य दयानिधे॥ ३४॥

Chandakâpáli said:—34. O ocean of mercy! How are nâdis purified, what is the purification of nâdis; I want to learn all this; recite this to me.

घरण्ड उवाच— मलाकुलासु नाडीषु मारुता नैव गच्छति । प्राणायामः कथं सिध्येत्तत्त्वज्ञानं कथं भवेत् । तस्मादादो नाडीशुद्धिं प्राणायामं तताऽभ्यसेत् ॥ ३५॥

Gheraṇḍa said:—35. The Vâyu does not (cannot) enter the nâdis so long as they are full of impurities (e.g., fæces, &c.). How then can Prâṇâ-yâma be accomplished? How can there be knowledge of Tattvas? Therefore, first the Nâdis should be purified, and then Prâṇâyâma should be practised.

नाडीशुद्धिधा प्राक्ता समनुर्निमेनुस्तथा। बीजेन समनुं कुर्यान्निमेनुं धीतकर्मणा॥ ३६॥

36. The purification of nâdis is of two sorts:—Samanu and Nirmanu. The Samanu is done by a mental process with Bîja-mantra. The Nirmanu is performed by physical cleanings.

धौतकर्म पुरा प्रोक्तं षट्कर्मसाधने यथा। श्राणुष्व समनुं चण्ड नाडीशुद्धिय था भवेत्॥ ३७॥

37. The physical cleanings or Dhautis have already been taught. They consist of the six Sâdhanas. Now, O Chanda, listen to the Samanu process of purifying the vessels.

डपविश्यासने योगी पद्मासनं समाचरेत्। गुर्वादिन्यासनं कुर्याद् यथैव गुरुभाषितम्। नाडीशुद्धिं प्रकुर्वीत प्राणायामविशुद्धये॥ ३८॥

38. Sitting in the Padmäsana posture, and performing the adoration of the Guru, &c., as taught by the Teacher, let him perform purification of Nâdis for success in Pránáyáma.

वायुबीजं तते। ध्यात्वा धूम्रवर्धां सतेजसम्। चन्द्रेण पूरयेद्वायुं बीजं पोडशकैः सुधीः ॥ ३९ ॥

चतुःषष्ट्या मात्रया च कुम्भकेनेव धारयेत्। द्वात्रिंशन्मात्रया वायुं सूर्य नाडमा च रेचयेत्॥ ४०॥

39—40. Contemplating on Vâyu-Bîja (i.e., \vec{q}), full of energy and of a smoke-colour, let him draw in breath by the left nostril, repeating the Bîja sixteen times. This is Pûraka. Let him restrain the breath for a period of sixty-four repetitions of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty-two times.

नाभिमूलाइहिमुत्थाप्य ध्यायेचेजोऽवनीयुतम्। विह्नबीजवाडशेन सुय नाड्या च पूर्यत्॥ ४१॥ चतुःषष्ट्या मात्रया च कुम्भकेनेव धारयेत्। द्यात्रं शन्मात्रया वायुं शशिनाड्या च रेचयेत्॥ ४२॥

41—42. The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prithivî-Tattva with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light. Then repeating sixteen times the Agni-Bîja (*), let on this mixed light.

नासाग्ने राराधृग्विम्बं ध्यात्वा ज्योत्स्नासमन्वितम्।
ठं बींजंषाडरोनेव इड्या पूर्यन्मस्त् ॥ ४३॥
चतुःषष्ट्या मात्रया च वं बींजेनेव धारयेत्।
ग्रमृतं प्रावितं ध्यात्वा नाडीधातं विभावयेत्।
लकारेण द्वात्रिं रोन हृढं भाव्यं विरेचयेत्॥ ४४॥

43—44. Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bîja tham (3) sixteen times; let him retain it by repeating the Bîja (3) sixty-four times; in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body, and purifies them. Thus contemplating, let him expel the air by repeating thirty-two times the Prithivî Bîja lam (3).

एवंविघां नाडीशुद्धिं कृत्वा नाडीं विशोधयेत्। हुढो भूत्वासनं कृत्वा प्राणायामं समाचरेत्॥ ४५॥

45.—By these three Prânâyâmas the nâdis are purified. Then sitting firmly in a posture, let him begin regular Prânâyâma.

सहितः सुर्थभेदश्च उज्जायी शीतली तथा। भक्तिका मामरी मूर्जी केवली चाष्टकुस्मिकाः॥ ४६॥

KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts; Sahita, Sûrya-bheda, Ujjâyî, Śîtalî, Bhastrikâ, Bhrâmarî, Mûrchhâ and Kevalî.

सहितो द्विविधः प्रोक्तः सगर्भश्चनिगर्भकः। सगर्भो बीजमुद्याय निगर्भो बीजविज तः॥ ४७॥

1.—SAHITA.

47. The Sahita Kumbhaka is of two sorts:—Sagarbha and Nirgarbha. The Kumbhaka performed by the repetition of Bîja Mantra is Sagarbha; that done without such repetition is Nirgarbha.

प्राणायामं सगभं च प्रथमं कथयामि ते। सुखासने चोक्विश्य प्राङमुखा वाप्यु दङ्मुखः। ध्यायेद्विधिं रज्ञोगुणं रक्तवर्णमवर्णकम्॥ ४८॥

48. First I shall tell thee the Sagarbha Pránáyâma. Sitting in Sukhâsana posture, facing east or north, let him contemplate on Brahmâ full of Rajas quality of a blood-red colour, in the form of the letter .

इडया पूरयेद्वायुं मात्रया षेडिशेः सुधीः। पूरकान्ते कुम्भकाद्ये कर्तव्यस्तूड्डीयानकः॥ ४९॥

49. Let the wise practitioner inhale by the left nostril, repeating a sixteen times. Then before he begins retention (but at the end of inhalation), let him perform Uddîyânabandha.

सत्त्वमयं हरिंध्यात्वा उकारं कृष्णवर्णकम्। चतुःषष्ट्या च मात्रया कुम्भकेनेव धारयेत्॥ ५०॥

50. Then let him retain breath by repeating sixty-four times, contemplating on Hari, of a black colour and of Satva quality.

तमामयं शिवं ध्यात्वा मकारं शुक्कवर्णकम्। द्वात्रिंशनमात्रया चैव रेचयेद्विधिना पुनः॥ ५१॥

51. Then let him exhale the breath through the right nostril by repeating man ($\check{\mathbf{H}}$) thirty-two times, contemplating Siva of a white colour and of Tamas quality.

पुनः पिङ्गलयापूर्य कुम्मकेनैव धारयेत्। इडया रेचयेत् पश्चाद् तद्वीजेन क्रमेण तु॥ ५२॥

52. Then again inhale through Pingalâ (right nostril), retain by Kumbhaka, and exhale by Idâ (left), in the method taught above, changing the nostrils alternately.

अनुलोमविलोमेन वारंवारं च साधयेत्। पूरकान्ते कुम्भकान्तं धृतनासापुटद्वयम्। कनिष्ठानामिकाङ्गष्टैः तर्जनीमध्यमे विना॥ ५३॥ 53. Let him practise, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle-fingers. The nostrils to be closed so long as Kumbhaka is.

प्राणायामा निगर्भस्तु विना बीजेन जायते। वामजानूपरिन्यस्तवामपाणितलं भ्रमेत्। पकादिशतपय न्तं पूरकुम्भकरेचनम्॥ ५४॥

54. The Nirgarbha (or simple or mantraless) Prânâyâma is performed without the repetition of Bîja mantra; and the period of Pûraka (inhalation or inspiration), Kumbhaka (retention), and Rechaka 'expiration', may be extended from one to hundred mâtrâs.

उत्तमा विंरातिमीत्रा वेडिशी मात्रा मध्यमा। त्रधमा द्वादशी मात्रा प्राणयामास्त्रिधा स्मृताः॥ ५५॥

55. The best is twenty Mâtrâs: i.e., Pûraka 20 seconds, Kumbhaka 80, and Rechaka 40 seconds. The sixteen mâtrâs is middling, i.e., 16,64 and 32. The twelve mâtrâs is the lowest, i.e., 12,48,24. Thus the Prânâyâma is of three sorts.

अधमाजायते घर्मा मेहकस्पश्च मध्यमात्। उत्तमाच भूमित्यागस्त्रिवधं सिद्धिलक्षणम्॥ ५६॥

56. By practising the lowest Prânâyâma for sometime, the body begins to perspire copiously; by practising the middling, the body begins to quiver (especially, there is a feeling of quivering along the spinal cord.) By the highest Prânâyâma, one leaves the ground, i.e., there is levitation. These signs attend the success of these three sorts of Prânâyâma.

प्राणायामात् खेचरत्वं प्राणायामाद् रोगनाशनम् । प्राणायामाद्वेषयेच्छक्तं प्राणायामान्मनान्मनी । ग्रानन्दो जायते चित्ते प्राणायामी सूखी भवेत् ॥ ५७॥

57. By Prânâyâma is attained the power of levitation (Khecharî Sakti), by Prânâyâma diseases are cured, by Prânâyâma the Sakti (spiritual energy) is awakened, by Prânâyâma is obtained the calmness of mind and exaltation of mental powers (clairvoyance, &c.); by this, mind becomes full of bliss; verily the practitioner of Prânâyâma is happy.

त्रथ स्र्येभेदकुरभकः

घरण्ड डवाच—

कथितं सहितं कुम्मं स्यमेदनकं शृणु। पूरयेत् स्येनाडम च यथाशक्ति बहिर्मस्त् ॥ ५८॥

धारयेद्बहुयत्नेन कुम्भकेन जलन्धरैः। यावत् स्वेदं नखकेशाभ्यां तावत् कुर्वन्तु कुम्भकम्॥ ५९॥

2.—SÛRYABHEDA KUMBHAKA.

Gheranda said:—58—59. I have told thee the Sahita Kumbhaka, now hear the Sûryabheda. Inspire with all your strength the external air through the sun-tube (right nostril): retain this air with the greatest care, performing the Jâlandhara Mudrâ. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

प्राणोऽपानः समानश्चोदानव्यानौ तथैव च। नागः कूर्मश्च कृकरा देवदत्तो धनञ्जयः॥ ६०॥

THE VÂYUS.

60. The Vâyus are ten, namely Prâṇa, Apâna, Samâna, Udâna and Vyâna; Nâga, Kûrma, Krikara, Devadatta and Dhananjaya.

हृदि प्राणो वहेशित्यमपाना गुद्मण्डले। समाना नाभिदेशे तु उदानः कण्डमध्यगः॥ ६१॥ व्याना व्याप्य शरीरे तु प्रधानाः पञ्च वायवः। प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च वायवः॥ ६२॥

Their Seats.

61-62. The Prâṇa moves always in the heart; the Apâna in the sphere of anus; the Samâna in the navel region; the Udâna in the throat; and the Vyâna pervades the whole body. These are the five principal Vâyus, known as Prâṇâdi. They belong to the Inner body. The Nâgâdi five Vâyus belong to the Outer body.

तेषामिष च पञ्चानां स्थानानि च वदाम्यहम् ! उदगारे नाग ग्रास्यातः कुर्मस्तृन्मीलने स्मृतः ॥ ६३ ॥ कुकरः क्षुत्कृते क्रे या देवदत्तो विज्ञम्मणे । न जहाति सुते कापि सर्वव्यापी धनक्षयः ॥ ६४ ॥

63-64. I now tell thee the seats of these five external Vâyus. The Nâga-Vâyu performs the function of eructation; the Kûrma opens the eye-lids; the Krikara causes sneezing; the Devadatta does yawning; the Dhananjaya pervades the whole gross body, and does not leave it even after death.

नागा गृह्णात चैतन्यं कुर्मश्चे व निमेषणम् । क्षुत्तृषं कुकरङ्चैव ज्ञामणं चतुर्थेन तु । भवेद्धनञ्जयाच्छव्दं क्षणमात्रं न निःसरेत् ॥ ६५॥

47



65. The Nâga-Vâyu gives rise to consciousness, the Kûrma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body ever.

सर्वे ते सूर्यसंभिन्ना नाभिमूलात् समुद्धरेत्। ईडया रेचयेत् पश्चाद् धेर्येणाखण्डवेगतः॥ ६६॥ पुनः सूर्येण चाकृष्य कुम्भियत्वा यथाविधि। रेचियत्वा साधयेत् क्रमेण च पुनःपुनः॥ ६७॥

66—67. All these Vâyus, separated by the Sûrya-nâdi, let him raise up from the root of the navel; then let him expire by the Idâ-nâdi, slowly and with unbroken, continuous force. Let him again draw the air through the right nostril, retaining it, as taught above, and exhale it again. Let him do this again and again. In this process, the air is always inspired through the Sûrya-nâdî.

कुम्भकः सूर्यभेदस्तु जरामृत्युविनाशकः। बोधयेत् कुंडलीं शक्तिं देहानलं विवधयेत्। इति ते कथितं चण्ड सूर्यभेदनमुत्तमम्॥ ६८॥

Its benefits.

68. The Sûrya-bheda Kumbhaka destroys decay and death, awakens the Kundalî sakti, increases the bodily fire. O Chanda! thus have I taught thee the Sûraybhedana Kumbhaka.

N.B.—The description of this process, as given in Hatha-Yoga Pradîpikâ, is somewhat different. Soon after Pûraka (inspiration), one should perform Jâlandhar and at the end of Kumbhaka, but before Rechaka perform the Uddîyânabandha. Then quickly contract the anal orifice by Mûlabandha, contract the throat, pull in the stomach towards the back; by this process the air is forced into the Brahma-nâdî (Sushumnâ). Raise the Apâna up, lower the Prâna, below the Kantha; a Yogî becomes free from decay: the air should be drawn through the right nostril and expelled through the left.

ग्रथ उज्ञायी कुम्भकः नासाभ्यां वायुमाकृष्य मुखमध्ये च घारयेत्। हृद्गलाभ्यां समाकृष्य वायुं वक्त्रे च घारयेत्॥ ६९॥

3.—UJJÂYÎ.

69. Close the mouth, draw in the external air by both the nostrils, and pull up the internal air from the lungs and throat; retain them in the mouth.

मुखं प्रक्षाल्य संवन्द्य कुर्याज्ञालन्धरं ततः। ग्राद्यक्ति कुम्भकं कृत्वा धारयेदविरोधतः॥ ७०॥

70. Then having washed the mouth (i.e., expelled air through mouth) perform Jâlandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.





अथ भ्रामरीकुम्भकः। अर्थरात्रे गते योगी जन्तूनां शब्दवर्जिते। कर्णो पिधाय हस्ताभ्यां कुर्यात् पूरककुम्भकम॥ ७८॥

6.-BHRÂMARÌ (OR BEETLE-DRONING KUMBHAKA).

78. At past midnight, in a place where there are no sounds of any animals, &c., to be heard, let the Yogi practise Pûraka and Kumbhaka, closing the ears by the hands.

राणुयाहिक्षणे कर्णे नादमन्तर्गतं शुभम्। प्रथमं भिन्भीनादं च वंशीनादं ततः परम्॥ ७९॥ मेघभभरभ्रमरी घण्टाकांस्यं ततः परम्। तुरीभेरीमृदङ्गादिननादानकदुन्दुभिः॥ ८०॥

79-80. He will hear then various internal sounds in his right ear. The first sound will be like that of crickets, then that of a lute, then that of a thunder, then that of a drum, then that of a beetle, then that of bells, then those of gongs of bell-metal, trumpets, kettle-drums, mridanga, military drums, and dundubhi, &c.

एवं नानाविधा नादा जायते नित्यमभ्यसात्।

ग्रनाहतस्य शब्दस्य तस्य शब्दस्य या ध्वनिः॥ ८१॥
ध्वनेरन्तर्गतं ज्योति ज्योतिरन्तर्गतं मनः।
तन्मना विलयं याति तद्विष्णाः परमं पदम्।
एवं भ्रामरीसंसिद्धः समाधिसिद्धिमाम् यात्॥ ८२॥

81-82. Thus various sounds are cognised by daily practice of this Kumbhaka. Last of all is heard the Anâhata sound rising from the heart; of this sound there is a resonance, in that resonance there is a Light. In that Light the mind should be immersed. When the mind is absorbed, then it reaches the Highest seat of Vishnu (parama-pada). By success in this Bhrâmarî Kumbhaka one gets success in Samâdhi.

त्रथ म्व्छीकुरमकः। सुबेन कुम्मकं कृत्वा मनश्च अवोरन्तरम्। सराज्य विषयान् सर्वान् मनामुच्छी सुबमदा। ग्रात्मनि मनसा योगादानन्दा जायते भ्रवम्॥ ८३॥

7.—MÛRCHHÂ.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Âtmâ, the bliss of Yoga is certainly obtained.

अध केवलीकुम्भकः। हंकारेण बहियाति सःकारेण विशेत् पुनः। षट्शतानि दिवारात्री सहस्राण्येकविंशतिः। यज्ञपां नाम गायत्रीं जीवा जपति सर्वदा॥ ८४॥

8.—KEVALÎ.

84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make "isem (so'ham "I am That") or en: (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jîva) perfoms this japa unconsciously, but constantly. This is called Ajapâ gâyatrî.

मूळाधारे यथा हंसस्तथा हि हृदि पङ्कते। तथा नासापुटद्वन्द्वे त्रिभिहंससमागमः॥८५॥

85. This Ajapâ japa is performed in three places, i.e., in the Mûladhâra (the space between anus and membranum virile), in the Anâhat lotus (theart) and in the Ajñya lotus (the space where the two nostrils join).

षण्यावत्यङ्गुळीमानं शरीरं कर्मकपकम् । देहाद्बहिगता वायुः स्वभावाद् द्वादशाङ्गळिः ॥ ८६ ॥ गायने षाडशाङ्गुळ्यो भाजने विश्वतिस्तथा । चतुर्विशाङ्गुळिः पन्थे निद्वायां त्रिंशदङ्गुळिः । मेथुने षट्त्रिशदुक्तं व्यायामे च तताधिकम् ॥ ८७ ॥

86-87. This body of Vâyu is ninety-six digits length (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits (27½ inches); in copulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

स्वभावेऽस्य गतेन्यू ने परमायुः प्रवर्धते । ग्रायुःक्षयोऽधिके प्रोक्तो मारुते चान्तराहते ॥ ८८॥

88. By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase of life; and by increasing the current, there is decrease of life.

तसात् प्राचे खिते हेहे मरणं नेव जायते । वायुना घटसम्बन्धे भवेत् केवळकुम्भकम् ॥ ८९ ॥

89. So long as breath remains in the body there is no death. When

the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

यावजीवं जिपन्नमजिपासंख्यकेवलम्।
ग्रद्याविध धृतं संख्याविभ्रमं केवलीकृते॥ ९०॥
ग्रत एव हि कर्तवाः केवलीकुम्भको नरेः।
केवली चाजपासंख्या दिगुणा च मनान्मनी॥ ९१॥

90—91. All Jîvas are constantly and unconsciously reciting this Ajapâ Mantra, only for a fixed number of times every day. But a Yogî should recite this consciously and counting the numbers. By doubling the number of Ajapâ (i.e., by 30 respirations per minute), the state of Manonmanî (fixedness of mind) is attained. There are no regular Rechaka and Pûraka in this process. It is only (Kevala) Kumbhaka.

नासाभ्यां वायुमाकृष्य केवलं कुम्भकं चरेत्। एकादिकचतुः षष्टिं धारयेत् प्रथमे दिने ॥ ९२ ॥

92. By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

केवली मष्ट्रधां कुर्याद् यामे यामे दिने दिने । ग्रथवा पञ्चधा कुर्याद् यथा तत् कथयामि ते ॥ ९३ ॥ प्रातमध्याह्नसायाह्ने मध्ये रात्रिचतुर्थके । त्रिसन्ध्यमथवा कुर्यात् सममाने दिने दिने ॥ ९४ ॥

93—94. This Kevalî should be performed eight times a day, once in every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, i.e., in the morning, noon and evening.

पञ्चवारं दिने वृद्धिवरिकं च दिने तथा ।

ग्रजपापरिमाणं च यावत् सिद्धिः प्रजायते ॥ ९५ ॥

प्राणायामं केवलीं च तदा वदित योगवित् ।

केवली कुम्मके सिद्धे किन्न सिद्ध्यित्मृतले ॥ ९६ ॥

इति श्रीघेरण्डसंहितायां घरण्डचण्डसंवादे घटस्थयागमकरणे प्राणायामप्रयोगा

नाम पञ्चमापदेशः ।

95—96. So long as success is not obtained in Kevalî, he should increase the length of Ajapâ japa every day, one to five times. He who knows Prâṇâyâma and Kevalî is the real Yogi. What can he not accombine this world who has acquired success in Kevali Kumbhaka?

SIXTH LESSON.

षष्ठोपदेशः ।

ग्रथ ध्यानयागः ।

घरण्ड उवाच—
स्थूलं ज्यातिस्तथा स्थमं ध्यानस्य त्रिवधं विदुः ।
स्थूलं मृतिमयं प्रोक्तं ज्यातिस्तेजामयं तथा ।
स्थूमं विन्दुमयं ब्रह्म कुण्डलीपरदेवता ॥ १ ॥

DHYÂNA-YOGA.

GHERANDA SAID:—1. The Dhyâna or conten plation is of three sorts: gross, subtle and luminous. When a particular figure, such as one's Guru or Deity is contemplated, it is Sthûla or gross contemplation. When Brahma or Prakriti is contemplated as a mass of light, it is called Jyotis contemplation. When Brahma as a Bindu (point) and Kundali force are contemplated, it is Sûkshma or Subtle contemplation.

ग्रथ स्थूलध्यानम् ।
स्वकायहृद्ये ध्यायेत् सुधासागरमुत्तमम् ।
तन्मध्ये रत्नद्वीपं तु सुरत्नवालुकामयम् ॥ २ ॥
चतुर्दिश्च नीपतरुं बहुपुष्पसमन्वितम् ।
नीपोपवनसंकुलैर्वेष्ठितं परिखा इव ॥ ३ ॥
मालतीमिल्लकाजातीकेशरैश्चम्पकैस्तथा ।
पारिजातैः स्थलपद्मेगेन्धामोदितदिङ्मुखैः ॥ ४ ॥
तन्मध्ये संस्मरेद्योगी कल्पवृक्षं मनोह्रम् ।
चतुःशास्त्राचतुर्वेदं नित्यपुष्पफलान्वितम् ॥ ५ ॥
ग्रमराः कोकिलास्तत्र गुञ्जन्ति निगदन्ति च ।
ध्यायेत्त्र स्थिरो भूत्वा महामाणिक्यमण्डपम् ॥ ६ ॥
तन्मध्ये तु स्मरेद्योगी पर्यञ्जं सुमनोह्रम् ।
तन्मध्ये तु स्मरेद्योगी पर्यञ्जं सुमनोह्रम् ।
तन्नध्ये तु स्मरेद्योगी नित्यं स्थूलध्यानिमदं विदुः ॥ ८ ॥
तन्नप्रे प्रथायते नित्यं स्थूलध्यानिमदं विदुः ॥ ८ ॥

2-8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart: that in the midst of that sea there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering

trees, such as mâlati, mallikâ, jâtî, kesara, champaka, pârijâta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogî imagine that there stands a beautiful Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthûla Dhyâna.

प्रकारान्तरम् ।

सहसारे महापद्में काणिकायां विचिन्तयेत् । विलग्नसिंहतं पद्में द्वादशैर्दळसंयुतम् ॥ ९ ॥ युक्लवर्णं महातेजा द्वादशैर्जीजभाषितम् हसक्षममलवर्युं हसक्षभं यथाकमम् ॥ १० ॥ तन्मध्ये काणिकायां तु अकथादि रेखात्रयम् । हलक्षकोणसंयुक्तं प्रणवं तत्र वर्तते ॥ ११ ॥

ANOTHER PROCESS.

9—11. Let the Yogî imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bîja letters, named इ, स, स, स, स, स, स, स, भं, (ha sa ksha ma la va ra yum ha named इ, स, स, स, स, स, स, भं, (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle अ, क, थ (a ka tha): having three angles called इ, स, प (ha la ksha): and in the middle of this triangle, there is the Pranava अभ I (om.

नाद्विंदुमयं पीठं ध्यायेत्तत्र मने।हरम् । तत्रोपरि हंसयुग्मं पादुका तत्र वर्तते ॥ १२ ॥

12. Then let him contemplate that in that there is a beautiful seat having Nâda and Bindu. On that seat there are two swans, and a pair of wooden sandals or shoes.

ध्वायेत्तत्र गुरुं देवं द्विभुजं च त्रिलेवनम्। द्वेताम्बरघरं देवं गुक्तगन्धानुलेपनम् ॥ १३॥ गुक्तपुष्पमयं माल्यं रक्तराक्तिसमन्वितम्। प्रविधगुरुष्यानात् स्थूलध्यानं प्रसिध्यति ॥ १४॥

13-14. There let him contemplate his Guru Deva, having two arms and two eyes, and dressed in pure white, anointed with white sandal-paste,

wearing garlands of white flowers; to the left of whom stands Sakti of blood-red colour. By thus contemplating the Guru, the Sthûla Dhyâna is attained.

ग्रथ ज्योतिध्यानम्। घेरगड—डवाच

कथितं स्थूलध्यानं तु तेजोध्यानं शृण्य में। यद्ध्यानेन योगसिद्धिशतमभ्रत्यक्षमेव च॥१५॥ १—IYOTIR DHYÂNA.

Gheranda said:—15. I have told thee the Sthûla Dhyâna; listen now to the contemplation of Light, by which the Yogî attains success and sees his Self.

मूलाधारे कुण्डलिनी भुजगाकारकपिणी। जीवातमा तिष्ठति तत्र प्रदीपकलिकाकृतिः। ध्यायेत्ते जामयं ब्रह्म तेजाध्यानं परात्परम्॥ १६॥

16. In the Mûlâdhâra is kundalinî, having the form of a serpent. The Jivâtmâ is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahma. This is the Tejo Dhyâna or Jyotir Dhyâna. as the Luminous Brahma.

प्रकारान्तरम्। मुवार्मध्ये मनेध्वं च यत्ते जः प्रणवात्मकम्। भुवार्मध्ये मनेध्वं च यत्ते जः प्रणवात्मकम्। ध्यायेत् ज्वालावतीयुक्तं तेजाध्यानं तदेव हि॥१७॥

ANOTHER PROCESS.

17. In the middle of the two eye-brows, above the Manas, there is a Light consisting of Om. Let him contemplate on this flame. This is another method of contemplation of Light.

ग्रंथ स्क्ष्मध्यानम्।

घरण्ड उवाचतेजाध्यानं श्रु तंचण्ड स्क्ष्मध्यानं शृण्य्व मे।
बहुभाग्यवशाद् यस्य कुण्डळी जाग्रती भवेत्॥१८॥
ग्रात्मना सहयोगेन नेत्ररत्भाद्विनिगेता।
विहरेद राजमार्गं च चञ्चळत्वाश्र हश्यते॥१९॥

3.—SÛKSHMA DHYÂNA.

Gheranda said:—18—19. O Chanda! thou hast heard the Tejo Dhyâna, listen now to the Sûkshma Dhyâna. When by a great good fortune, the kundalî is awakened, it joins with the Âtmâ and leaves the body through the portals of the two eyes; and enjoys itself by walking in the royal road (Astral Light). It cannot be seen on account of its subtleness and great changeability.

शास्मवीमुद्रया योगी ध्यानयोगेन सिध्यति । सुक्षमध्यानमिदं गोप्यं देवानामपि दुर्लभम्॥ २०॥

20. The Yogî, however, attains this success by performing Sâmbhavî Mudrâ, i.e., by gazing fixedly at space without winking. (Then he will see his Sûkshma Śarîra). This is called Sûkshma Dhyâna, difficult to be attained even by the Devas, as it is a great mystery.

स्थूलध्यानाच्छतगुणं तेजाध्यानं प्रवक्षते । तेजाध्यानाह्यक्षगुणं सूक्ष्मध्यानं परात्परम् ॥ २१ ॥

21. The contemplation of Light is a hundred times superior to contemplation of Form; and a hundred thousand times superior to Tejo Dhyâna is the contemplation of the Sûkshma.

इति ते कथितं चण्ड ध्यानयागं सुदुलंभम्। ग्रात्मा साक्षाद् भवेद् यस्मात्तस्माद्द्यानं विशिष्यते ॥ २२ ॥ ग्रात्मा साक्षाद् भवेद् यस्मात्तस्माद्द्यानं विशिष्यते ॥ २२ ॥ इति श्रीघेरण्डसंहितायां घरण्डचण्डसंवादे घटस्थयागे सप्तमसाधने ध्यानयागो नाम षष्ठोपदेशः

22. O Chanda! thus have I told thee the Dhyâna Yoga—a most precious knowledge; for, by it, there is direct perception of the Self. Hence Dhyâna is belauded.

SEVENTH LESSON.

सत्तमापदेश।
ग्रश समाधियोगः।
ग्रेगाङ उवाच-समाधिश्च परा योगो बहुसाग्येन लभ्यते।
गुराः कृपाप्रसादेन प्राप्यते गुरुमक्तितः॥ १॥

SAMADHI YOGA.

Gheranda said:—1. The Samâdhi is a great Yoga; it is acquired by great good fortune. It is obtained through the grace and kindness of the Guru, and by intense devotion to him.

विद्याप्रतीतिः स्वगुरुप्रतीतिरात्मप्रतीतिर्मनसः प्रवेषः । दिने दिने यस्य भवेत् स योगी सुशोभनाभ्यासमुपैति सद्यः ॥ २॥

2. That Yogî quickly attains this most beautiful practice of Samâdhi, who has confidence (or faith) in knowledge, faith in his own Guru, faith in his own Self; and whose mind (manas) awakens to intelligence from day to day.

घटादिन्नं मनः कृत्वा पेक्यं कुर्यात् परात्मनि । समाधिं तं विजानीयान्मुक्तसंज्ञो दशादिभिः ॥ ३ ॥

3. Separate the Manas from the body, and unite it with the Paramâtmâ. This is known as Samâdhi or Mukti from all states of consciousness.

ग्रहं ब्रह्म न चान्ये। सि ब्रह्मैवाहं न शेकभाक्। सिंबदानन्दरूपे। इहं नित्यमुक्तः स्वभाववान्॥ ४॥

4. I am Brahma, I am nothing else, the Brahma is certainly I, I am not participator of sorrow, I am Existence, Intelligence and Bliss; always free, of one essence.

शास्त्रव्या चैव खेचया भागया यानिमुद्रया। व्यानं नादं रसानन्दं लयसिद्धिश्चतुर्विघा ॥ ५॥ पञ्चघा भक्तियोगेन मनामुच्छां च पड्विघा। षड्विघाऽयं राजयोगः प्रत्येकमचघारयेत्॥ ६॥

5-6. The Samâdhi is four-fold, i.e., Dhyâna-Samâdhi, Nâda-Samâdhi, Rasânanda Samâdhi, and Laya-Samâdhi: respectively accomplished by Sambhavî Mudrâ, Khecharî Mudrâ, Bhrâmarî Mudrâ and Yoni-Mudrâ. The Bhakti-Yoga Samâdhi is fifth, and Râja-Yoga Samâdhi, attained through Mano-Mûrchhâ Kumbhaka, is the sixth form of Samâdhi.

ग्रथ ध्यानयागसमाधिः। शास्त्रवीं सुद्रिकां छत्वा ग्रात्मप्रत्यक्षमानयेत्। विन्दुब्रह्ममयं दृष्ट्वा मनस्तत्र नियाजयेत्॥ ७॥

1.—DHYÂNA-YOGA SAMÂDHI.

7. Performing the Sâmbhavî Mudrâ perceive the Âtmâ. Having seen once the Brahma in a Bindu (point of light), fix the mind in that point.

खमध्ये कुरु चात्मानं ग्रात्ममध्ये च खं कुरु। ग्रात्मानं खमयं दृष्ट्वा न किञ्चिद्पि वाधते। सद्।नन्द्मया भूत्वा समाधिस्था भवेत्ररः॥८॥

8. Bring the Âtmâ in Kha (Ether), bring the Kha (Ether or Space) in the Âtmâ. Thus seeing the Âtmâ full of Kha (Space or Brahma), nothing will obstruct him. Being full of perpetual bliss, the man enters Samâdhi (Trance or Ecstasy).

ग्रथ नाद्योगसमाधिः। साधनात् खेचरीमुद्रा रसनार्ध्वगता यदा। तदा समाधिसिद्धः स्याद्धित्वा साधारणिक्रयाम्॥९॥

2.—NÂDA-YOGA SAMÂDHI.

9. Turn the tongue upwards, closing the wind-passages, by performing the Khecharî Mudrâ; by so doing, Samâdhi (trance asphyxiation) will be induced; there is no necessity of performing anything else.

ग्रथ रसनानन्दयोगसमाधिः। ग्रानिलं मन्दवेगेन भ्रामरीकुम्भकं चरेत्। मन्दं मन्दं रेचयेद्वायुं भृक्कनादं तता भवेत्॥ १०॥ ग्रन्तःस्थं भ्रमरीनादं श्रुत्वा तत्र मना नयेत्। समाधिकायते तत्र ग्रानन्दः सोऽहमिस्यतः॥ ११॥

3.—RASÂNANDA YOGA SAMÂDHI.

10—11. Let him perform the Bhrâmarî Kumbhaka, drawing in the air slowly: expel the air slowly and slowly, with a buzzing sound like that of beetle. Let him carry the Manas and place it in the centre of this sound of humming beetle. By so doing, there will be Samâdhi and by this, knowledge of 'so' 'ham' (I am That) arises, and a great happiness takes place.

त्रथ लगसिंहयागसमधिः। विभिन्नदां समासाद्य स्वयं व्यक्तिमया भवेत्। स्वाकुरस्तेव विहरतं परमात्मनि॥१२॥

ग्रानन्द्मयः संभूत्वा ऐक्यं ब्रह्माणे सम्मवेत्। ग्रहं ब्रह्मेति चाह्रेतं समाधिस्तेन जायते ॥१३॥

4.—LAYA-SIDDHI YOGA SAMÂDHI.

12-13. Perform the Yonî-Mudrâ, and let him imagine that he is Såkti, and Paramâtma is Purusha; and that both have been united in one. By this he becomes full of bliss, and realises Aham Brahma, 'I am Brahma.' This conduces to Advaita Samâdhi.

ग्रथ भक्तियागसमाधिः। स्वकीयहृद्ये ध्यायेदिष्टदेवस्व कपकम् । चिल्तयेद् भक्तियागेन परमाह्णदपूर्वकम् ॥ १४॥ ग्रानन्दाश्र पुलकेन दशाभावः प्रजायते। समाधिः सम्मवेत्तेन सम्मवेद्य मनान्मनी ॥ १५॥

5.—BHAKTI YOGA SAMÂDHI.

14-15. Let him contemplate within his heart his special Diety; let him be full of ecstasy by such contemplation, let him shed tears of happiness, and by so doing he will become entranced. This leads to Samadhi and Manon-mani.

अथ राजयागसमाधिः। मनामुर्च्छा समासाद्य मन ग्रात्मित योजयेत्। परात्मनः समाधागात् समाधिं समवाप्त्र्यात् ॥ १६॥

6.—RÂJA-YOGA SAMÂDHI.

16. Performing Manomûrchhâ Kumbhaka, unite the Manas with the By this Union is obtained Râja-Yoga Samâdhi.

ग्रथ समाधियोगमाहातस्यम् । इति ते कथितश्चण्ड समाधिमं किलक्षणम्। राजयागसमाधिः स्यादेकात्मन्येव साधनम्। उन्मनी सहजावस्था सर्वे चैकात्मवाचकाः॥ १७॥

7.—PRAISE OF SAMÂDHI.

O Chanda! thus have I told thee about Samadhi which leads to emancipation. Râja-Yoga Samâdhi, Unmanî, Sahajâvasthâ are all synonyms, and mean the Union of Manas with Atma.

बले विष्णुः खले विष्णुविष्णुः पर्वतमस्तके । ज्वालामालाकुले विष्णुः सर्वे विष्णुमयं जगत् ॥ १८॥

18. Vishnu is in water, Vishnu is in earth, Vishnu is on the peak of the mountain; Vishnu is in the midst of Volcanic fires and flames; the whole Universe is full of Vishnu.

भूचराः खेचराश्चामी यावन्ता जीवजन्तवः । वृक्षगुल्मलतावल्लोतृणाद्या वारि पर्वताः । सर्वं ब्रह्म विजानीयात् सर्वं पर्यति चात्मनि ॥ १९॥

19. All those that walk on land or move in the air, all living and animate creation, trees, shrubs, roots, creepers and grass, &c., oceans and mountains—all, know ye, to be Brahma. See them all in Atmâ.

ग्रात्मा घटस्यचेतन्यमद्वेतं शाश्वतं परम् । घटाद्विभिन्नते। ज्ञात्वा वीतरागं विवासनम् ॥ २०॥

20. The Âtmâ confined in the body is Chaitanya or Consciousness, it is without a second, the Eternal, the Highest; knowing it separate from body, let him be free from desires and passions.

पवं मिथः समाधिः स्यात् सर्वसङ्कल्पवाजितः। स्वदेहे पुत्रदारादिवान्धवेषु धनादिषु। सर्वेषु निर्ममा भूत्वा समाधिं समवाग्र्यात्॥ २१॥

21. Thus is Samadhi obtained, free from all desires. Free from attachment to his own body, to son, wife, friends, kinsmen, or riches; being free from all, let him obtain fully the Samadhi.

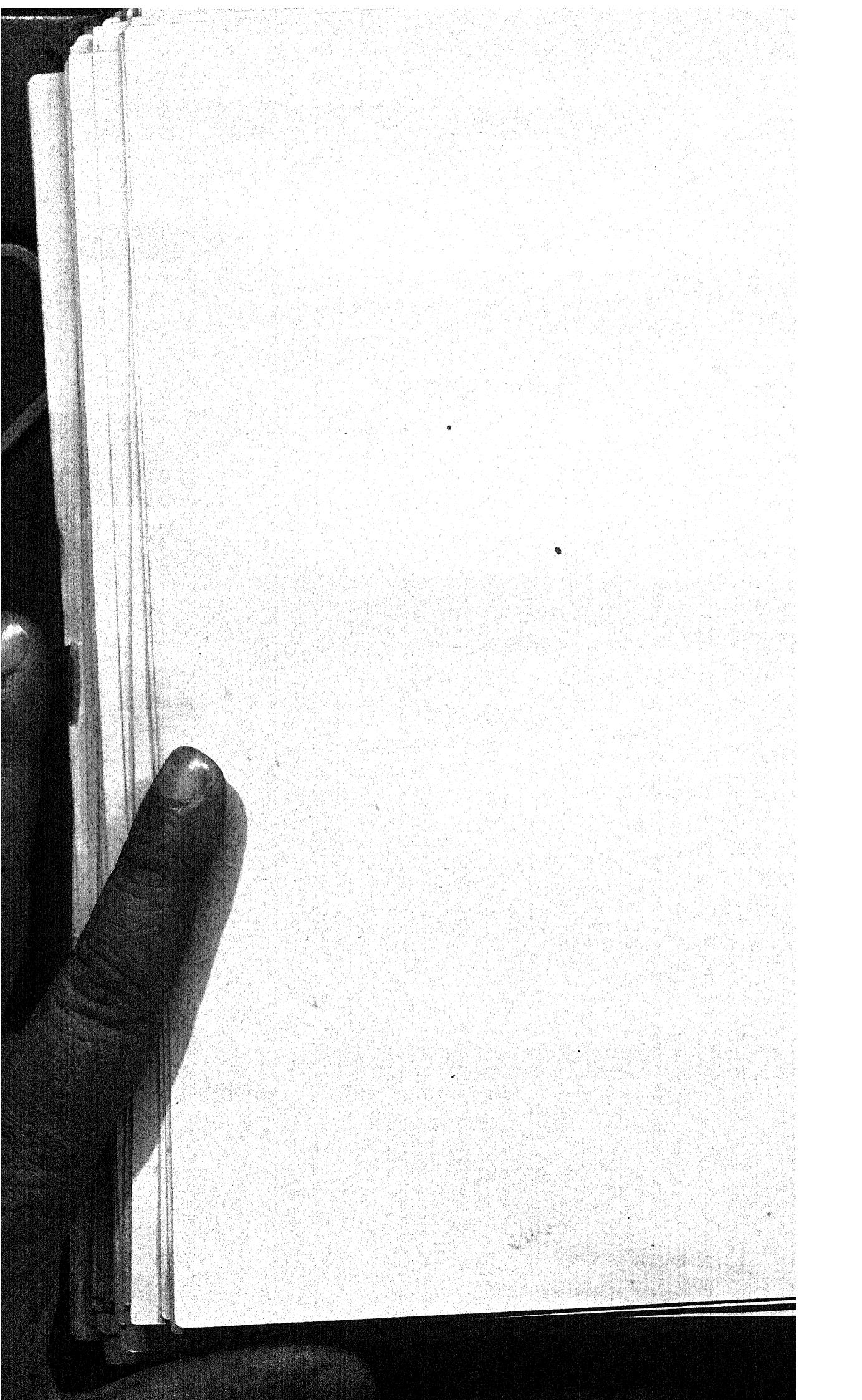
तत्त्वं लयामृतं गाप्यं शिवोक्तं विविधानि च। तेषां संक्षेपमादाय कथितं मुक्तिलक्षणम्॥ २२॥

22. Siva has revealed many Tattvas, such as Laya Amrita, &c.; of them, I have told thee an abstract, leading to emancipation.

इति ते कथितश्चग्रङ समाधिदुर्लभः परः। यं ज्ञात्वा न पुनर्जन्म जायते भूमिमण्डले॥ २३॥

23. O Chanda! thus have I told thee of Samadhi, difficult of attainment. By knowing this, there is no rebirth in this Sphere.

इति श्रोघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्योगसाधने ये।गस्य सप्तसारे समाधियोगो नाम सप्तमोपदेशः समाप्तः।



THE HATFIA YOGA PRADIPIKA

TRANSLATED INTO ENGLISH

PANCHAM SINH.

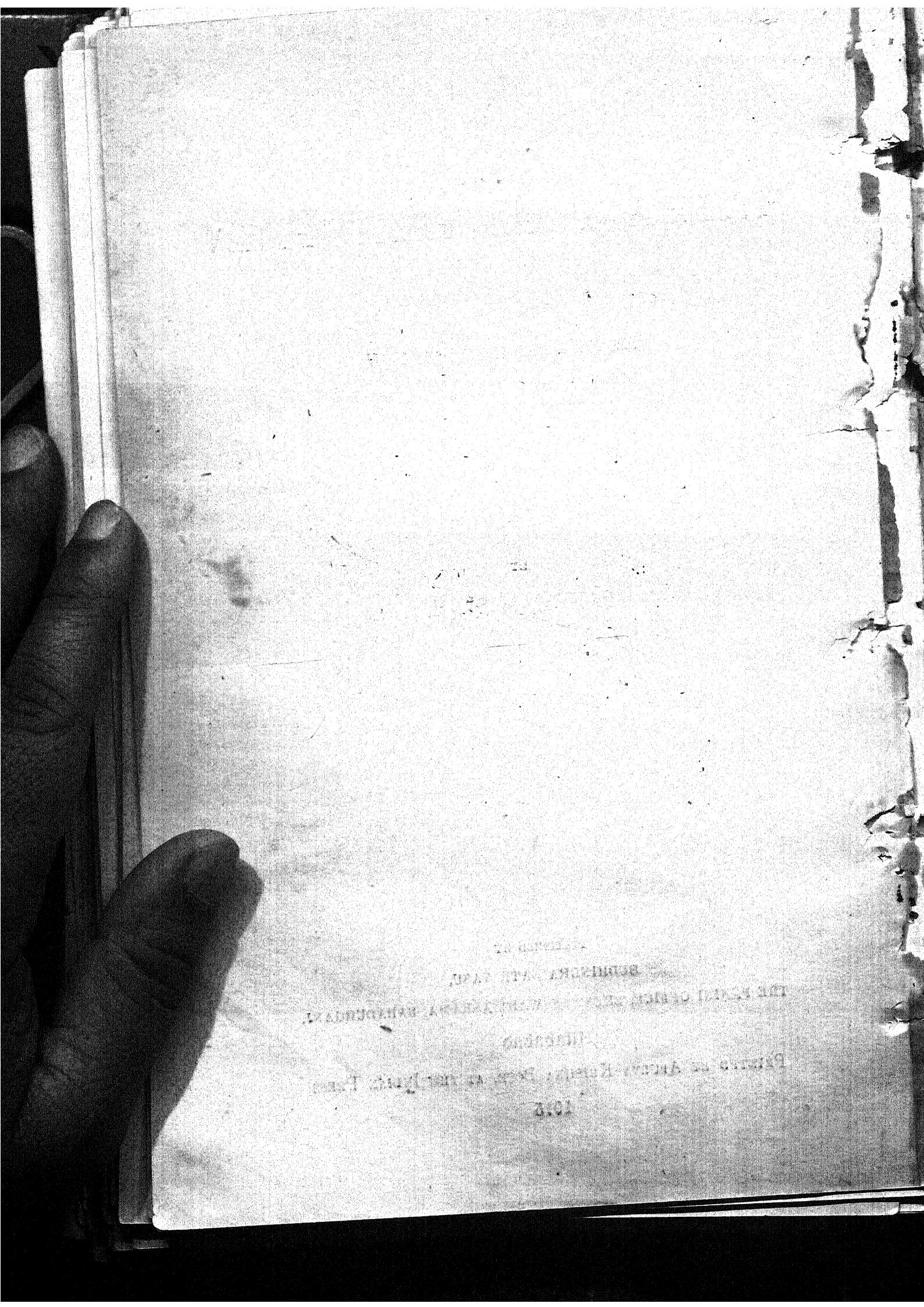
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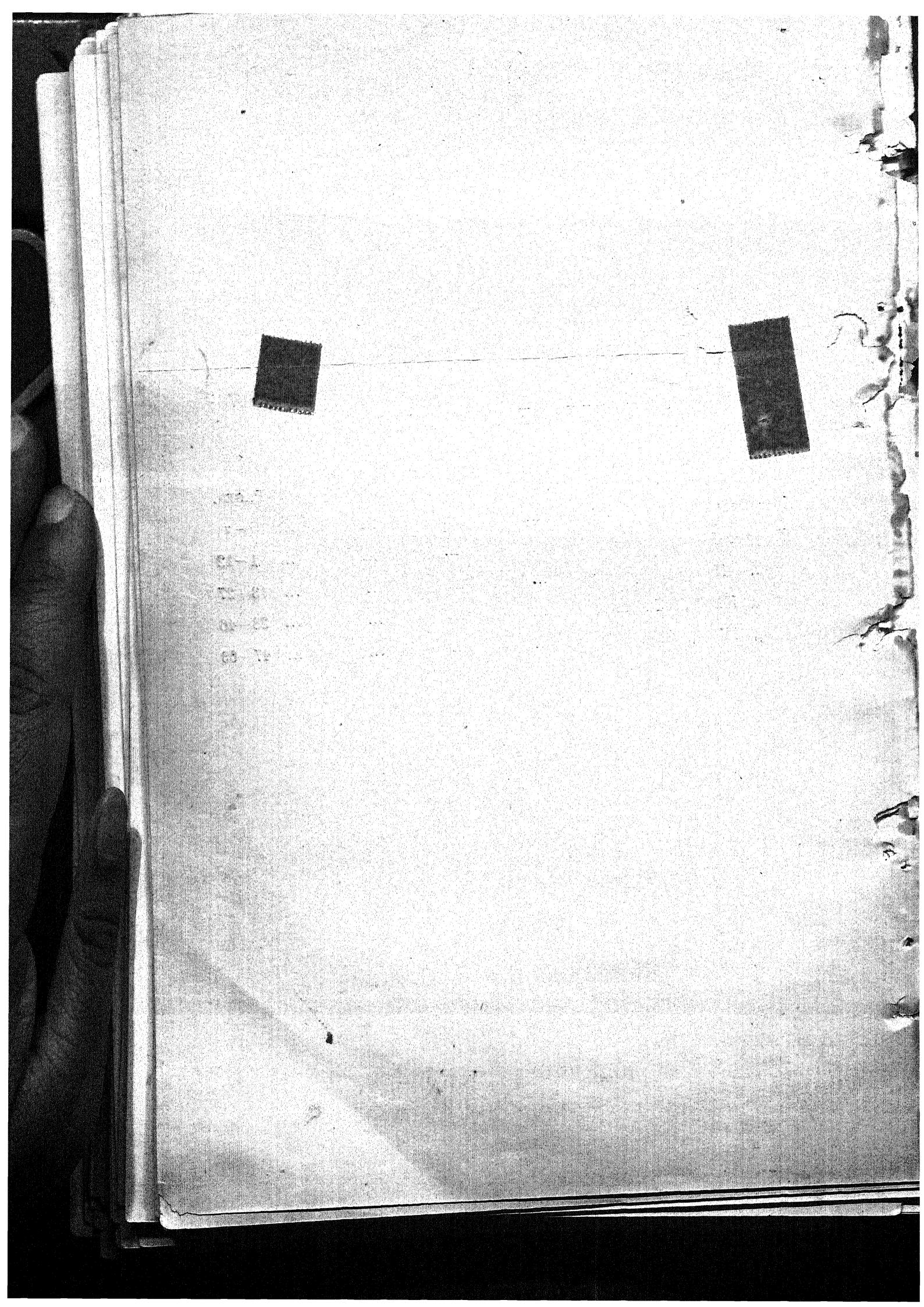
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INTRODUCTION.

There exists at present a good deal of misconception with regard to the practices of the Hatha Yoga. People easily believe in the stories told by those who themselves heard them second hand, and no attempt is made to find out the truth by a direct reference to any good treatise. It is generally believed that the six practices, (vert) in Hatha Yoga are compulsory on the student and that besides being dirty, they are fraught with danger to the practiser. This is not true, for these practices are necessary only in the existence of impurities in the Nâdis, and not otherwise.

There is the same amount of misunderstanding with regard to the Prânâyâma. People put their faith implicitly in the stories told them about the dangers attending the practice, without ever taking the trouble of ascertaining the fact themselves. We have been inspiring and expiring air from our birth, and will continue to do so till death; and this is done without the help of any teacher. Prânâyâma is nothing but a properly regulated form of the otherwise irregular and hurried flow of air, without using much force or undue restraint; and if this is accomplished by patiently keeping the flow slow and steady, there can be no danger. It is the impatience for the Siddhis which cause undue pressure on the organs and thereby causes pains in the ears, the eyes, the chest, etc. the three bandhas (are) be carefully performed while practising the ranayâma, there is no possibility of any danger.

There are two classes of students of Yoga: (1) those who study it

theoretically; (2) those who combine the theory with practice.

Yoga is of very little use, if studied theoretically. It was never meant for such a study. In its practical form, however, the path of the student is beset with difficulties. The books on Yoga give instructions so far as it is possible to express the methods in words, but all persons, not being eareful enough to follow these instructions to the very letter, fail in their object. Such persons require a teacher versed in the practice of Yoga. It is easy to find a teacher who will explain the language of the books, but this is far from being satisfactory. For instance, a Pandit without any knowledge of the science of Materia Medica will explain the language of the science of Materia

The importance of a practical Yogi as a guide to a student of Yoga cannot be overestimated; and without such a teacher it is next to impossible for him to achieve anything. The methods followed by the founders of the system and followed ever afterwards by their followers, have been wisely and advisedly kept secret; and this is not without a deep meaning. Looking to the gravity of the subject and the practices which have a very close relation with the vital organs of the human body, it is of paramount importance that the instructions should be received by students of ordinary capacity, through a practical teacher only, in order to avoid any possibility of mistake in practice. Speaking broadly, all men are not equally fitted to receive the instructions on equal terms. Man inherits on birth his mental and physical capitals, according to his actions in past births, and has to increase them by manipulation, but there are, even among such, different grades. Hence, one cannot become a Yogi in one incarnation, as says Śri Kriṣṇa बहुनांजन्मनामन्ते मामप्रपद्यतिभारत I and again मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये। यततामपिसिद्धानां कश्चिन्माम्बेत्ति तत्त्वतः॥ मीता ॥

There are men who, impelled by the force of their actions of previous births, go headlong and accomplish their liberation in a single attempt; but others have to earn it in their successive births. If the student belongs to one of such souls and being earnest, desires from his heart to get rid of the pains of birth and death, he will find the means too. It is well-known that a true Yogi is above temptations and so to think that he keeps his knowledge secret for selling it to the highest bidder is simply absurd. Yoga is meant for the good of all creatures, and a true Yogi is always desirous of benefitting as many men as possible. But he is not to throw away this precious treasure indiscriminately. He carefully chooses its recipients, and when be finds a true and earnest student, who will not trifle with this knowledge, he never hesitates in placing his valuable treasure at the disposal of the man. What is essential in him is that he should have a real thirst for such knowledge—a, thirst which will make him restless till satisfied; the thirst that will make him blind to the world and its enjoyments. He should be, in short, fired with Hugge or desire for emancipation. To such a one, there is nothing dearer than the accomplishment of this object. A true lover will risk his very life to gain union with his beloved like Tulasîdas. A true lover will see everywhere, in every direction, in every tree and leaf, in every blade of grass his own beloved. The whole of the world, with all its beauties, is a dreary waste in his eyes, without his beloved. And he will court death, fall into

the mouth of a gaping grave, for the sake of his beloved. The student whose heart burns with such intense desire for union with Paramatma, is sure to find a teacher, and through him he will surely find Him It is a tried experience that Paramatma will try to meet you half way, with the degree of intensity with which you will go to meet Him. Even He Himself will become your guide, direct you on to the road to success, or put you on the track to find a teacher, or lead him to you.

Well has it been said जिन दूँढा तिन पाइयाँ गहरे पानी पैठि। मैं बावरि दूँढन चळी रही किनारे बैठि॥ It is the half-hearted who fail. They hold their worldly pleasures dearer to their hearts than their God, and therefore He in His turn does not consider them worthy of His favours. Says the Upanişad:—

नायमात्मा प्रवचनेन लभ्या न मेध्रया न बहुना श्रुतेन । यमेवेष वृण्ते तेनलभ्यस्तस्येष ग्रात्मा विवृण्ते तनुस्वाम् ॥

The âtmâ will choose you its abode only if it considers you worthy of such a favour, and not otherwise. It is therefore necessary that one should first make oneself worthy of His acceptance. Having prepared the temple (your heart) well fitted for His installation there, having cleared it of all the impurities which stink and make the place unsuitable for the highest personage to live in, and having decorated it beautifully with objects as befit that Lord of the creation, you need not wait long for Him to adorn this temple of yours which you have taken pains to make it worthy of Him. If you have done all this, He will shine in you in all His glory. In your difficult moments, when you are embarrassed, sit in a contemplative mood, and approach your Parama Guru submissively and refer your difficulties to Him, you are sure to get the proper advice from Him. He is the Guru of the ancients, for He is not limited by Time. He instructed the ancients in bygone times, like a Guru, and if you have been unable to find a teacher in the human form, enter your inner temple and consult this Great Guru who accompanies you everywhere, and ask Him to show you the way. He knows best what is best for you. Unlike mortal beings, He is beyond the past and the future, will either send one of His agents to guide you or lead you to one and put you on the right track. He is always anxious to teach the earnest seekers, and waits for you to offer Him an opportunity to do so. But if you have not done your duty and prepared yourself worthy of entering His door, and try to gain access to His presence, laden with your unclean burden, stinking with Kâma, Krodha, Lobha, and Moha, be sure He will keep you off from Him.

The Asanas are a means of gaining steadiness of position and help iv to gain success in contemplation, without any distraction of the mind. If the position be not comfortable, the slightest inconvenience will draw the mind away from the laksya (aim), and so no peace of mind will be possible till the posture has ceased to cause pain by regular exercise.

Of all the various methods for concentrating the mind, repetition of Pranava or Ajapa Japa and contemplation on its meaning is the best. It is impossible for the mind to sit idle even for a single moment, and, therefore, in order to keep it well occupied and to keep other antagonistic thoughts from entering it, repetition of Pranava should be practised. It should be repeated till Yoga Nidrâ is induced which, when experienced, should be encouraged by slackening all the muscles of the body. This will fill the mind with sacred and divine thoughts and will bring about its one-pointedness, without much effort.

Anâhata Nâda is awakened by the exercise of Prânâyâma. A couple of weeks' practice with 80 pranayamas in the morning and the same number in the evening will cause distinct sounds to be heard; and, as the practice will go on increasing, varied sounds become audible to the practiser. By hearing these sounds attentively one gets concentration of the mind, and thence Sahaja Samadhi. When Yoga sleep is experienced, the student should give himself up to it and make no efforts to check it. By and by, these sounds become subtle and they bocome less and less intense, so the mind loses its waywardness and becomes calm and docile; and, on this practice becoming well-established, Samadhi becomes a voluntary act. This is, however, the highest stage and is the lot of the favoured and fortunate few only.

During contemplation one sees, not with his eyes, as he does the objects of the world, various colours, which the writers on Yoga call the colours of the five elements. Sometimes, stars are seen glittering, and lightning flashes in the sky. But these are all fleeting in their nature.

At first these colours are seen in greatly agitated waves which show the unsteady condition of the mind; and as the practice increases and the mind becomes calm, these colour-waves become steady and motionless and appear as one deep ocean of light. This is the ocean in which one should dive and forget the world and become one with his Lord-which is the condition of highest bliss.

Faith in the practices of Yoga, and in one's own powers to accomplish what others have done before, is of great importance to insure speedy I mean 'faith that will move mountains,' will accomplish success.

anything, be it howsoever difficult. There is nothing which cannot be accomplished by practice. Says Siva in Siva Samhita.

ग्रभ्यासाज्ञायते सिद्धिरभ्यासान्मोक्षमाण्नुयात् ॥ संविदंलभतेऽभ्यासा द्योगोभ्यासात्प्रवर्तते । मुद्राणांसिद्धिरभ्यासा दभ्यासाद्वायुसाधनम् ॥ कालवञ्चनमभ्यासात्तथामृत्युञ्जयोभवेत् । वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥ ग्र० ४ स्ठोक ९—११

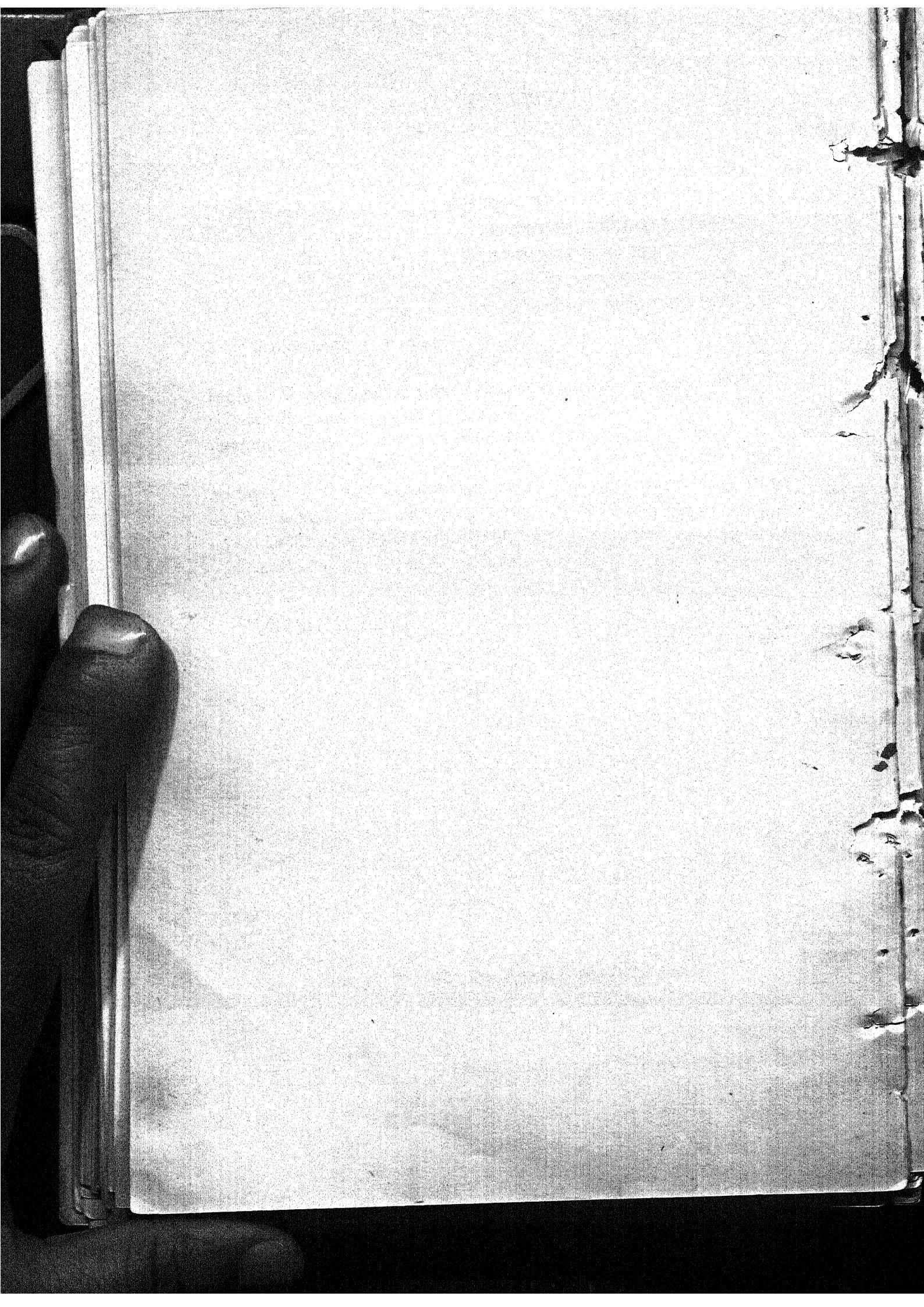
Through practice success is obtained; through practice one gains liberation.

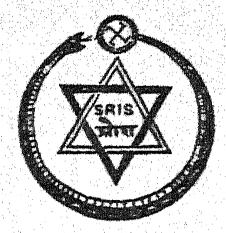
Perfect consciousness is gained through practice; Yoga is attained through practice; success in mudras comes by practice. Through practice is gained success in pranayama. Death can be evaded of its prey through practice, and man becomes the conqueror of death by practice. And then let us gird up our loins, and with a firm resolution engage in the practice, having faith in anitalization in the practice, and the success must be ours. May the Almighty Father, be pleased to shower His blessings on those who thus engage in the performance of their duties. Om Sam.

AJMER:

31st January, 1915.

PANCHAM SINH.





THE HATHA YOGA PRADIPIKA.

CHAPTER I.

On Asanas.

श्रात्रादिनाथाय नमेऽस्तु तस्मै येनापदिष्टा हठयागिवद्या ॥ विभ्राजते प्रोन्नतराजयागमारोहुमिच्छारिधरोहिणीव ॥ १ ॥

Salutation to Adinatha (Siva) who expounded the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the high pinnacled Raja Yoga. 1.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेग योगिना ॥ केवलं राजयोगाय हठविद्योपदिश्यते ॥ २ ॥

Yogin Swâtmârâma, after saluting first his Gurû Srinâtha explains Hatha Yoga for the attainment of Râja Yoga. 2.

भ्रांत्या बहुमतध्वांते राजयोगमजानताम् ॥ हटप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३॥

Owing to the darkness arising from the multiplicity of opinions people are unable to know the Raja Yoga. Compassionate Swatmarama composes the Hatha Yoga Pradipika like a torch to dispel it. 3.

हरुविद्यां हि मत्स्येंद्रगोरक्षाद्या विज्ञानते ॥ स्वात्मारामाऽथवा योगी जानीते तत्यसादतः॥ ४॥

Matsyendra, Gorakşa, etc., knew Hatha Vidyâ, and by their favour Yogi Swâtmârâma also learnt it from them. 4.

श्रीत्रादिनाथमत्स्यंद्रशाबरानंदभैरचाः॥ चौरंगी मीनगोरक्षविरूपाक्षविलेशयाः॥५॥

The following Siddhas (masters) are said to have existed in former times:—

Sri Adinatha (Siva), Matsyendra, Natha, Sabar, Anand, Bhairava, Chaurangi, Mina natha, Goraksanatha, Virupaksa, Bilesaya. 5.

मंथाना भेरवो योगी सिद्धव दश्व कंथाडेः॥ कार्एकः सुरानंदः सिद्धपादश्व चपेटः॥ ६॥

Manthana, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surananda, Siddhipada, Charapati. 6.

कानेरी पूज्यपादश्च नित्यनाथो निरंजनः॥ कपाली बिंदुनाथश्च काकचंडीश्वराव्हयः॥ ७॥

Kânerî, Pûjyapâda, Nityanâtha, Nirañjana, Kapâli, Vindunâtha, Kâka Chandîswara. 7.

ग्रह्णामः प्रभुदेवरच घाडाचाली च टिंटिणिः॥ भानुकी नारदेवरच खंडः कापालिकस्तथा॥८॥

Allâma, Prabhudeva, Ghodâ, Cholî, Tintini, Bhânukî, Nârdeva, Khanda Kâpâlika, etc. 8.

इत्याद्यो महासिद्धा हठयोगप्रभावतः ॥ खंडियत्वा कालदंडं ब्रह्मांडे विचरंति ते ॥ ९॥

These Mahasiddhas (great masters), breaking the sceptre of death, are roaming in the universe. 9.

ग्रशेषतापतप्तानां समाश्रयमठो हठः ॥ ग्रशेषयोगयुक्तानामाधारकमठो हठः ॥ १०॥

Like a house protecting one from the heat of the sun, Hatha Yoga protects its practiser from the burning heat of the three Tâpas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga. 10.

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ॥ भवेद्वीर्यवती गुप्ता निर्वोर्या तु प्रकाशिता ॥ ११ ॥

A Yogî desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing 11.

सुरास्ये धार्मिक देशे सुभिक्षे निरुपद्रवे ॥ धनुः प्रमाणपर्यतं शिलाग्निजलवर्जिते ॥ एकाले महिकामध्ये स्थातव्यं हडयोगिना ॥ १२ ॥ ॥

The Yogi should practise Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully. 12.

ग्रल्पहारमरं अगतेविवरं नात्युश्चनीचायतं सम्यगोमयसाद्रिलसम्मलं निःशेषजेत्तिसतम्॥ बाह्ये मंडपन्नेदेश्वराक्षेत्रं प्राकारसंबेष्टितं प्रोत्तं याग्यस्य लक्ष्यणीमदं सिद्धेहरास्यासिमः॥ १३॥ The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cow-dung and free from dirt, filth and insects. On its outside there should be bowers, raised platform (chabootrâ), a well, and a compound. These characteristics of a room for Hatha Yogîs have been described by adepts in the practice of Hatha. 13.

एवंविधे मडे स्थित्वा सर्वचिताविवर्जितः॥ गुरूपदिष्टमार्गेण योगमेव समस्यसेत्॥१४॥

Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his guru. 14.

ग्रत्याहारः प्रयासरच प्रजलेग नियमग्रहः ॥ जनसंगरच लेल्यं च पडिभर्योगी विनश्यति ॥ १५ ॥

Yoga is destroyed by the following six causes:—Over-eating, exertion, talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness. 15.

उत्साहात्साहसाद्धेर्यात्त्वज्ञानाद्य निश्चयात्॥ जनसंगपरित्यागात्यड्भियोगः प्रसिद्ध्यति॥ १६॥

The following six bring speedy success:—Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company. 16.

ग्रथ यमनियमाः ॥ ग्रहिंसा सत्यमस्तेयं ब्रह्मचर्य क्षमा घृतिः ॥ दयाजेवं मिताहारः शोचं चैव यमा दश ॥ १७॥

The ten rules of conduct are: ahimså (non-injuring), truth, non-steal-ing, continence, forgiveness, endurance, compassion, meekness, sparing diet and cleanliness. 17.

तपः संतोष ग्रास्तिक्यं दानमीश्वरपूजनम् ॥ सिद्धांतवाक्यश्रवणं हीमती च तपा हतम् ॥ नियमा दश संप्रोक्ता योगशास्त्रविशारदेः ॥ १८ ॥

The ten niyamas mentioned by those proficient in the knowledge of yoga are: Tapa, patience, belief in God, charity, adoration of God, of yoga are: Tapa, patience, belief in God, shame, intellect, Tapa hearing discourses on the principles of religion, shame, intellect, Tapa and Yajña. 18.

ज्ञा ज्ञासनम्। हरस्य प्रथमागत्वादासनंपूर्वगुरुवते । कुरोसदासनं स्थेरमाराम्य चागहास्यम् । १९॥ कुरोसदासनं स्थेरमाराम्य चागहास्यम् । १९॥

Asanas.

Being the first accessory of Hatha Yoga, asana is described first. It should be practised for gaining steady posture, health and lightness of body. 19.

विराधिद्य मुनिभिर्मत्स्येंद्राधैद्य योगिभिः॥ ग्रंगीकृतान्यासनानि कथ्यं ते कानिचिन्मया॥ २०॥

I am going to describe certain asanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc. 20.

जानूबीरंतरे सम्यक्कृत्वा पादतले उमे ॥ ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ २१ ॥

Swastika-asana.

Having kept both the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika. 21.

सब्ये दक्षिणगुल्फं तु पृष्ठपाइवें नियोजयेत्।। दक्षिणेऽपि तथा सब्यं गोमुखं गोमुखाइति ॥ २२॥

Gomukha-âsana.

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-asana, having the appearance of a cow. 22.

एकं पादं तथैकस्मिन्वन्यसेदृहांण स्थितम्॥ इतरस्मिस्तथा चेकं चीरासनमितीरितम्॥ २३॥

Vîrâsana.

One foot is to be placed on the thigh of the opposite side; and so also the other foot on the opposite thigh. This is called Virâsana. 23.

गुदं निरुद्ध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः॥ कुर्मासनं भवेदेतदिति योगविदे। विदुः॥ २४॥

Kurmâsana.

Placing the right ankle on the left side of anus, and the left ankle on the right side of it, makes what the Yogis call Kürma-asana. 24.

पद्मासनं तु संस्थाप्य जानूवीरंतरे करे।। निवेदय भूमो संस्थाप्य व्यामस्यं कुकुटासनम्॥ २५॥

Kukkuṭa āsana.

Taking the posture of Padmå-åsana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkuta-åsana. 25.

कुकुटासनवं धस्था देश्यां संबध्य कंघराम्॥ भवेत्कुर्भवदुत्तान पतदुत्तानकुर्भकम्॥ २६॥

Uttâna Kûrma-ûsana.

Having assumed Kukkuṭa-âsana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttâna Kûrma-âsana, from its appearance like that of a tortoise. 26.

पादांगुष्ठो तु पाणिभ्यां गृहीत्व अवणाविध।। धनुराकर्षणं कुर्याद्वनुरासनमुच्यते ॥ २७॥

Dhanura dsana.

Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura âsana. 27.

वामारुमूलापितदक्षपादं जानेार्वहिर्वेष्टितवामपादम् ॥ प्रगृह्य तिष्टेत्परिवर्तितांगः श्रीमत्स्यनाथादितमासनं स्यात् ॥ २८ ॥ मत्स्येद्रपीठं जठरप्रदीप्तिं प्रचंडरुग्मंडलखंडनास्त्रम् ॥ ग्रभ्यासतःकुंडलिनीप्रबोधं चंद्रस्थिरत्वं च ददाति पुंसाम् ॥ २९ ॥

Matsya-åsana.

Having placed the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the asana, as explained by Sri Matsyanatha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalina, stops the nectar shedding from the moon in people. 28-29.

प्रसार्थ पादे। भुवि दंडरूपे। देश्यीं पदाप्रद्वितयं गृहीत्वा ॥ जानूपरि त्यस्तललाटदेशे। वसेदिदं पश्चिमतानमाहुः ॥ ३० ॥

Paschima Tâna.

Having stretched the feet on the ground, like a stick, and having grasped the toes of both the feet with both the hands, when one sits with his ferehead resting on the thighs, it is called Paschima Tâna. 30.

इति पश्चिमतानमासनाग्यं पवनं पश्चिमवाहिनं करोति ॥ उद्यं जठरानलस्य कुर्यादुदरे काश्यमरागतां च पुंसाम् ॥ ३१ ॥

This Paschima Tâna carries the air from the front to the back part of the body (i.e., to the susumna). It kindles gastric fire, reduces obesity and cures all diseases of men. 31.

मतांतरे तु मेंढ्राडुपरि विन्यस्य सच्यं गुल्फं तथापरि॥ गुल्फांतरं च निक्षिप्य सिद्धासनमिदं भवेत्॥ ३८॥

This Siddhâsana is performed also by placing the left heel on Medhra (above the male organ), and then placing the right one on it. 38.

एतत्सिद्धासनं प्राहुरन्ये वज्ञासनं विदुः॥ मुक्तासनं वदंत्येके प्राहुर्गु हासनं परे॥ ३९॥

Some call this Siddhásana, some Vajrásana. Others call it Mukta Asana or Gupta Asana. 39.

यमेष्विव मिताहारभहिंसां नियमेष्विव ॥ मुख्यं सर्वासनेष्वेकंसिद्धाः सिद्धासनं विदुः ॥ ४० ॥

Just as sparing food is among Yamas, and Ahimsa among the. Niyamas, so is Siddhasana called by adepts the chief of all the asanas. 40.

चतुरशीतिपीठेषु सिद्धमेच सद्माभ्यसेत्॥ द्वासप्ततिसहस्राणां नाडीनां मलशोधनम्॥ ४१॥

Out of the 84 Asanas Siddhasana should always be practised, because it cleanses the impurities of 72,000 nadis. 41.

ग्रात्मध्यायी मिताहारी याववृद्घादशवत्सरम् ॥ सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्त्यात् ॥ ४२ ॥

By contemplating on oneself, by eating sparingly, and by practising Siddhasana for 12 years, the Yogi obtains success. 42.

किमन्येर्बहुभिः पीठैः सिद्धे सिद्धासने सित ॥ प्राणानिले सावधाने बद्धे केवलकुं भके ॥ ४३॥

Other postures are of no use, when success has been achieved in Siddhâsana, and Prâṇa Vâyû becomes calm and restrained by Kevala Kumbhaka. 43.

उत्पद्यते निरायासात्स्वयमेवेान्मनी कला । तथैकस्मिन्नेव हढे सिद्धे सिद्धासने सति । वंधत्रयमनायासात्स्वयमेवेापजायते ॥ ४४ ॥

Success in one Siddhasana alone becoming firmly established, one gets Unmanî at once, and the three bonds (Bandhas) are accomplished of themselves. 44.

नासनं सिद्धसहशं न कुंभः केवले।पमः॥ न खेचरीसमा मुद्रा न नादसहशो लयः॥ ४५॥ There is no Asana like the Siddhâsana and no Kumbhaka like the Kevala. There is no mudrâ like the Khechari and no laya like the Nâda (Anâhata Nâda.) 45.

ग्रथ पद्मासनं॥

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा दक्षो रूपरि पश्चिमेन विधिना धृत्वा कराभ्यां हृदम् । ग्रंगुष्टो हृदये निधाय चिवुकं नासाग्रमालाकयेत् पतह्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥ ४६॥

Padmâsana.

Place the right foot on the left thigh and the left foot on the right thigh, and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmasana, the destroyer of the diseases of the Yamis. 46.

उत्तानी चरणे। कृत्वा ऊरुसंस्था प्रयत्नतः ॥ ऊरुमध्ये तथात्ताना पाणी कृत्वा तसा हरो। ॥ ४७॥

Place the feet on the thighs, with the soles upwards, and place the hands on the thighs, with the palms upwards. 47.

नासाग्रे विन्यसेद्राजदंतमूळे तु जिह्नया ॥ उत्तंभ्य चिबुकं वक्षस्युत्थाप्य पवनं रानैः ॥ ४८ ॥

Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, i.e., pull the apana-vayû gently upwards. 48.

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाद्यानम् ॥ दुर्लभं येन केनापि धीमता लभ्यते सुवि ॥ ४९ ॥

This is called the Padmasana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world. 49.

कृत्वा संपुरिता करें। हडतरं बध्वा तु पद्मासनं गाढं वक्षसि सिन्नधाय चिबुकं ध्यायंश्च तक्षेतिस । वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन्प्रितं न्यंचन्प्रागमुपैति बोधमतुलं शक्तिप्रभावान्नरः॥ ५०॥

Having kept both the hands together in the lap, performing the Padmasana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apana-vaya up (performing Mula Bandha) and pushing down the air after inhaling it, joining thus the prana

and apâna in the navel, one gets the highest intelligence by awakening the sakti (kundalinî) thus. 50.

N.B.—When Apâna Vâyû is drawn gently up and after filling in the lungs with the air from outside, the prâna is forced down by and by so as to join both of them in the navel, they both enter then the Kundalinî and, reaching the Brahma randhra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the atmana and can enjoy the highest bliss.

पद्मासने स्थिता यागी नाडीद्वारेण पूरितम्॥ मारुतं धारयेद्यस्तु स मुक्तो नात्र संदायः॥ ५१॥

The Yogî who, sitting with Padmasana, can control breathing, there is no doubt, is free from bondage. 51.

ग्रथ सिंहासनं॥

गुल्फै। च वृषणस्याधः सीवन्याः पार्श्वयाः क्षिपेत्। दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके॥ ५२॥

The Simhasana.

Press the heels on both sides of the seam of Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it. 52.

हस्तो तु जान्वोः संस्थाप्य स्वांगुळीः संप्रसार्य च ॥ व्यात्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः॥ ५३॥

Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose. 53.

सिंहासनं भवेदेतत्पूजितं यागिषुं गवैः॥ बंधत्रितयसंघानं कुरुते चासनोत्तमम्॥ ५४॥

This is Simhâsana, held sacred by the best of Yogis. This excellent Asana effects the completion of the three Bandhas (The Mûlabandha, Kantha or Jâlandhar Bandha and Uḍḍiyâna Bandha). 54.

ऋथ भद्रासनं॥

गुल्फे। च वृषणस्याधः सीवन्याः पार्श्वयाः क्षिपेत्। सन्यगुल्फं तथा सन्ये दक्षगुल्फं तु दक्षिणे।। ५५॥ पार्श्वपादे। च पाणिभ्यां हृढं बच्चा सुनिश्चलम्।। भद्रासनं भवेदेतत्सविद्याधिविनाशनम्॥ ५६॥

The Bhadrasana.

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, hold the

feet firmly joined to one another with both the hands. This Bhadrasana is the destroyer of all the diseases. 55 and 56.

गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः॥ एवमासनबंधेषु योगींद्रो विगतश्रमः॥ ५७॥

The expert Yogîs call this Goraksa âsana. By sitting with this âsana, the Yogî gets rid of fatigue 57.

ग्रभ्यसेन्नाडिकाशुद्धिं मुद्रादिपवनिक्रयाम् ॥ ग्रासनं कुं भकं चित्रं मुद्राख्यं करणं तथा ॥ ५८ ॥

The Nâdis should be cleansed of their impurities by performing the mudrâs, etc., (which are the practices relating to the air) Asanas, Kumbhakas and various curious mûdrâs. 58.

अथ नादानुसंघानमभ्यासानुक्रमा हटे। ब्रह्मचारी मिताहारी त्यागी योगपरायणः। अब्दादृश्वं भवेत्सिद्धो नात्र कार्या विचारणा॥ ५९॥

By regular and close attention to Nada (anahata nada) in Hatha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year. 59.

सुक्तिग्धमधुराहारश्चतुर्था रा विवर्जितः । भुज्यते शिवसंपीत्ये मिताहारः स उच्यते ॥ ६० ॥

Abstemious feeding is that in which \(\frac{1}{4} \) of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Siva. 60.

कट्बम्ल तीक्ष्ण लविषाण्य हरीतशाक सोवीरतेलतिलसपेप मद्य मत्स्यान् । ग्राजादि मांस दिघ तक कुलत्थ केलि पिण्याक हिंगु लगुनाद्य मपथ्य माहुः ॥ ६१ ॥ Foods injurious to a Yogî.

Bitter, sour, saltish, hot, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafætida (hînga), garlic, onion, etc., should not be eaten. 61.

भोजनमहितं विद्यात्पुनरस्थाष्णोक्वतं रुक्षम्। अतिलवणमम्लयुक्तं कद्शनशाकोत्कटं वर्ज्यम्। वन्हिस्रीपथिसेवानामादे। वर्जनमाचरेत्॥ ६२॥

Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten.

Fire, women, travelling, etc., should be avoided. 62.

तथाहि गोरसवचनं॥

वर्जयेहुर्जनप्रांतंबिन्ह स्त्री पथिसेवनम् ॥
प्रातःस्त्रानेपवासादि कायक्षेशिविधं तथा ॥ ६३ ॥
गोधूम शालि यव पाष्टिकशोभनान्नं ।
स्रीराज्यखंड नवनीत सितामधूनि ॥
शुं ठीपटालकफलादिक पंच शाकं॥
मुद्गाादिदिव्यमुदकं च यमीद्रपथ्यम् ॥ ६४ ॥
पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपाषणम् ॥
मनोभिलिषतं योग्यं योगी भाजनमाचरेत् ॥ ६५ ॥

As said by Goraksa, one should keep aloof from the society of the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion. 63.

Wheat, rice, barley, shâstik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable) the five vegetables, moong, pure water, these are very beneficial to those who practise Yoga. 64.

A Yogî should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk, butter, etc., which may increase humors of the body, according to his desire. 65.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्वलेऽपि वा ॥ अभ्यासात्सिद्धमाभोति सर्वयोगेष्वतंदितः ॥ ६६॥

Whether young, old or too old, sick or lean, one who discards laziness, gets success if he practises Yoga. 66.

कियायुक्तस्य सिद्धिः स्याद्कियस्य कथं भवेत्।। न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते॥ ६७॥

Success comes to him who is engaged in the practice. How can one get success without practice; for by merely reading books on Yoga, one can never get success. 67.

न वेषधारणं सिद्धेः कारणं न च तत्कथा।। क्रियेव कारणं सिद्धेः सत्यमेतक संशयः॥ ६८॥

Success cannot be attained by adopting a particular dress (Veṣa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt. 68.

पीठानि कु भकाश्चित्रा दिव्यानि करणानि च ॥ सर्वाण्यपि हडाभ्यासे राजयोगफछावधि ॥ ६९॥ Asanas (postures), various Kumbhakas, and other divine means, all should be practised in the practice of Hatha Yoga, till the fruit—Râja Yoga—is obtained. 69.

इति हटप्रदीपिकायाम् प्रथमापदेशः॥

End of chapter 1st, on the method of forming the Asanas.

CHAPTER II.

On Prânâyâma.

द्वितीयोपदेशः ।।

त्रथासने हृढ़े यागी वशी हितमिताशनः॥ गुरूपदिष्टमार्गेण प्राणायामान्समभ्यसेत्॥१॥

Posture becoming established, a Yogî, master of himself, eating salutary and moderate food, should practise prânâyâma, as instructed by his guru. 1.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत्॥ यागी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत्॥ २॥

Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogî gets steadiness of mind 2.

यावद्वायुः स्थिता देहे तावज्जीवनमुच्यते ॥ मरणं तस्य निष्कांतिस्तता वायुं निरोधयेत् ॥ ३॥

So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath. 3.

मलाकुलासु नाडीषु मारुता नैव मध्यगः॥ कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत्॥४॥

The breath does not pass through the middle channel (susumnâ), owing to the impurities of the nâdîs. How can then success be attained, and how can there be the unmanî avasthâ. 4.

शुद्धिमेति यदा सर्वं नाडीचकं मलाकुलम् ॥ तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ ५॥

When the whole system of nadis which is full of impurities, is cleaned, then the Yogî becomes able to control the Prana. 5.

प्राणायामं ततः कुर्याचित्यं सात्विकया धिया ॥ यथा सूषुम्नानाडीस्था मलाः शुद्धं प्रयाति च ॥ ६॥

Therefore, Pranayama should be performed daily with satwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumna. 6.

बद्धपद्मासना देगी प्राणं चंद्रेण पूरयेत्।। धार्ययत्वा यथाशक्ति भूयः सूर्येण रेचयेत्॥ ७॥ प्राणं सूर्येण चाकुष्यपूरयेदुद्रं शनेः॥ विध्वतकुं भकं कृत्वा पुनश्चंद्रेण रेचयेत्॥ ८॥

Method of performing Pranayama.

Sitting in the Padmasana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril). 7 and 8.

येन त्यजेत्तेन पीत्वा धारयेदतिरोधतः॥ रेचयेच तताऽन्येन शनेरेव न वेगतः॥ ९॥

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly. 9.

प्राणं चेदिड्या पिंचेन्नियमितं भ्योऽन्यया रेचयेत् पीत्वा पिंगलया समीरणमधे। बध्वात्यजेद्वामया। स्यीचंद्रमसारनेन विधिनाभ्यासं सदा तन्वतां शुद्धा नाडिगणा भवंति यमिनां मासत्रयादृष्वतः॥१०॥

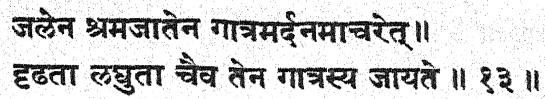
If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nadis of the yamis (practisers) becomes clean, i.e., free from impurities, after 3 months and over 10.

प्रातमध्यंदिने सायमधरात्रे च कुं भकान्।। शनेरशीतिपर्यंतं चतुर्वारं समभ्यसेत्॥ ११॥

Kumbhakas should be performed gradually 4 times during day and night, i.e., (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320. 11.

कनीयित भवेत्स्वेद कंपो भवति मध्यमे ॥ उत्तमे स्थानमाप्रोति ततो वायुं निबंधयेत्॥ १२॥

In the beginning there is perspiration, in the middle stage there is quivering, and in the last or the 3rd stage one obtains steadiness; and then the breath should be made steady or motionless. 12.



The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong. 13.

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभाजनम् ॥ तताऽभ्यसे हढीभूते न ताहङ् नियमग्रहः ॥ १४॥

During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary. 14.

यथा सिंहा गजा व्याघो भवेद्धस्यः शनैः शनैः॥ तथैव सेविता वायुरन्यथा हंति साधकम्॥ १५॥

Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (i.e., by being hasty or using too much force) it kills the practiser himself. 15.

प्राणायामादियुक्तेन सर्वरागक्षया भवेत्॥ अयुक्ताभ्यासयागेन सर्वरागसमुद्भवः॥ १६॥

When Prâṇâyâma, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases. 16.

हिका श्वासरच कासरच शिरःकर्णाक्षिवेदनाः॥ भवंति विविधा रोगाः पवनस्य प्रकीपतः॥ १७॥

Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath. 17.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत्॥ युक्तं युक्तं च बन्नीयादेवं सिद्धिमवाप्त्यात्॥ १८॥

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success. 18.

N.B.—The above caution is necessary to warn the aspirants against omitting any instruction; and, in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Prâṇâyâma being only a regular form of it, there should be no cause to fear.

यदा तु नाडीशुद्धिः स्यात्तथा चिन्हानि बाह्यतः॥ कायस्य कृशता कांतिस्तदा जायेत निश्चितम्॥ १९॥

When the nadis become free from impurities, and there appear the outward signs of success, such as lean body and glowing colour, then one should feel certain of success. 19.

यथेष्टघारणं वायारनलस्य प्रदीपनम् ॥ नादाभिव्यक्तिराराग्यं जायते नाडीशोधनात् ॥ २० ॥

By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy. 20.

मेदरलेष्माधिकः पूर्वं षट् कर्माणि समाचरेत्।। अन्यस्तु नाचरेत्तानि देषाणां समभावतः॥ २१॥

If there be excess of fat or phlegm in the body, the six kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them. 21.

धै।तिर्वस्तिस्तथा नेतिस्नाटकं ने।छिकं तथा ॥ कपालभातिश्चेतानि षट् कर्माणि प्रचक्षते ॥ २२॥

The six kinds of duties are: Dhauti, Basti, Neti, Trâtaka, Nauti and Kapâla Bhâti. These are called the six actions **पट्कर्म** 22.

कर्मषट्कमिदं गोप्यं घटशोधनकारकम् ॥ विचित्रगुणसंधायि पूज्यते यागिषुंगवैः॥ २३॥

These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best of Yogis. 23.

तत्र धैातिः॥

चतुरंगुळविस्तारं हस्तपंचदशायतम्॥ गुरूपदिष्टमारोण सिक्तं वस्त्रं शनेप्रसेत्॥ गुनः प्रत्याहरेचेतदुदितं घे।तिकमं तत्॥ २४॥

The Dhauti (धाति)

A strip of cloth, about 3 inches wide and 15 cubits long, is pushed in (swallowed), when moist with warm water, through the passage shown by the guru, and is taken out again. This is called Dhauti Karma. 24.

N.B.—The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowed slowly, little by little; thus, first day 1 cubit, 2nd day 2 cubits, 3rd day 3 cubits, and so on. After swallowing it the stomach should be given a good, round motion from left to right, and then it should be taken out slowly and gently.

कासश्वासम्रीहकुष्टं कफरोगांइच विंशतिः॥ धातिकर्मप्रभावेन प्रयात्येव न संशयः॥ २५॥

There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma. 25.

नाभिद्वज्ञले पाया न्यस्तनालात्कटासनः ॥ ग्राधाराकुं चनं कुर्यात्क्षालनं बस्तिकर्भ तत् ॥ २६॥

The Basti (बस्तिकर्म) .

Squatting in navel-deep water, and introducing a six inches long, smooth piece of ½ an inch diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called the Basti Karma. 26.

गुल्मश्लीहोद्रं चापि वातपित्तकफाद्भवाः॥ बस्तिकर्मप्रभावेन क्षीयंते सकलामयाः॥ २७॥

By practising this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vâta (air), pitta (bile) and kapha (phlegm), are all cured. 27.

धात्विंद्रयांतःकरणप्रसादं। द्याच कांतिंद्हनप्रदीप्तिम्।। ग्रशेषदेषोपचयं निहन्यात् दभ्यस्यमानं जलबस्तिकमं॥ २८॥

By practising Basti with water, the Dhâtûs, the Indrivas and the mind become calm. It gives glow and tone to the body and increases the appetite. All the disorders disappear. 28.

ग्रथ नेतिः॥

सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत्। मुखान्निर्गम येचेषा नेतिः सिद्धेनिगद्यते॥ २९॥

The Neti (नेति).

A cord made of threads and about six inches long, should be passed through the passage of the nose and the end taken out in the mouth. This is called by adepts the Neti Karma. 29.

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ॥ जबूर्धजातरागाधं नेतिराशु निहंति च ॥ ३० ॥

The Neti is the cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions, 30.

मथ नाटकं

निरीक्षे निश्चलह्या सूक्ष्मलक्ष्यं समाहितः॥ अश्रुसंपातपर्यंत माचार्येखाटकं स्मृतम्॥ ३१॥

The Trátaka (त्राहक).

Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Trataka by acharyas. 31.

माचनं नेत्ररागाणां तंद्रादीनां कपाटकम्॥ यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम्॥ ३२॥

Trâtaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery. 32.

अथनोििः ॥

अमंदावर्तवेगेन तुंदं सव्यापसव्यतः। नतांसा भ्रामयेदेषा नांकिः सिद्धैः प्रचक्ष्यते॥ ३३॥

The Nauli (ने छि).

Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right just, as in vomiting. This is called by adepts the Nauli Karma. 33.

मंदाग्निसंदीपनपाचनादि संधापिका नंदकरी सदैव॥ अशेष देषामयशोषणी च हठिकयामालिरियं च नालिः॥ ३४॥

It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes happiness. It dries up all the disorders. This Nauli is an excellent exercise in Hatha Yoga. 34.

अथ कपालभातिः

भस्रावल्लोहकारस्य रेचपुरी ससंभ्रमी॥ कपालभातिर्विस्त्याता कफदेश्यविशीषणी॥ ३५॥

The Kapâla Bhâti कपाल भाति.

When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapâla Bhâti. 35.

षट्कमंनिर्गतस्थाल्यकफदोषमलाहिकः॥ प्राणायामं ततः कुर्यादनायासेन सिद्धपति॥ ३६॥

When Pranayama is performed after getting rid of obesity born of the defects phlegm, by the performance of the six duties, it easily brings success 36.

प्राणायामेरेव सर्वे प्रशुष्यंति मला इति ॥ ग्राचार्याणां तु केषांचिद्ग्यत्कर्म न संमतम् ॥ ३७॥

Some âchâryâs (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Prânâyâma. 37.

ग्रथ गजकराण

उदर गतपदार्थमुद्धमंति पवनमपानमुदीर्थ कंठनाले ॥ क्रमपरिचय वश्यनाडिचका गजकरणीति निगद्यते हठक्षैः॥ ३८॥

Gaja Karani (गजकराण).

By carrying the Apâna Vàyu up to the throat, the food, etc., in the stomach are vomited. By degrees, the system of Nâdîs (Sankhinî) becomes known. This is called in Hatha as Gaja Karani. 38.

ब्रह्माद्ये। जिद्शाः पवनाभ्यास तत्पराः ॥ अभूवन्नतकभयात्तस्मात्पवन मभ्यसेत्॥ ३९॥

Brahmâ and other Devas were always engaged in the exercise of Prâṇâyâma, and, by means of it, got rid of the fear of death. Therefore, one should practise prâṇâyâma regularly. 39.

यावद्बद्धो मरुद्देहे याविचत्तं निराकुलम् ॥ यावद्दिभू वार्मध्ये तावत्कालभयं कुतः ॥ ४० ॥

So long as the breath is restrained in the body, so long as the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death. 40.

विधिवत्याणसंयामैर्नाडीचके विशोधिते ॥ सुषुम्नावद्नं भित्वा सुखाद्विशति मारुतः ॥ ४१॥

When the system of Nâdîs becomes clear of the impurities by properly controlling the prâṇa, then the air, piercing the entrance of the Susumṇâ, enters it easily. 41.

ग्रथ मनान्मनी

मारुते मध्यसंचारे मनःस्थैर्धं प्रजायते ॥ या मनःसुस्थिरीभावः सेवावस्था मनान्मनी ॥ ४२ ॥

Manomant. (मनोन्मनी)

Steadiness of mind comes when the air moves freely in the middle. That is the manonmani (**ਸਜਾ-ਸਜਾ**) condition, which is attained when the mind becomes calm. 42.

तित्सद्धये विधानज्ञाहिचत्रान्कुर्वति कुंभकान्॥ विचित्रकुंभकाभ्यासाद्विचत्रां सिद्धिमामुयात्॥ ४३॥

To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas, wonderful success is attained. 43.

त्रथ कुं भकभेदाः ॥ सूर्यभेदनमुज्जायी सीत्कारी सीत्नली तथा ॥ भक्षिका भ्रामरी मूर्च्छा ष्ठाविनीत्यष्ट कुं भकाः ॥ ४४ ॥

Different kinds of kumbhakas.

Kumbhakas are of eight kinds, viz., Sûrya Bhedan, Ujjâyî, Sîtkârî, Sîtalî, Bhastrikâ, Bhrâmarî, Mûrchhâ, and Plâvinî. 44.

पूरकांते तु कर्तव्या वंधो जालंधराभिधः॥ कुंभकांते रेचकादो कर्तव्यस्तुड्डियानकः॥ ४५॥

At the end of Pûraka, Jalandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyana Bandha should be performed. 45.

N.B.—Pûraka is filling in of the air from outside.

Kumbhaka is the keeping the air confined inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at their proper place and should be carefully followed.

त्रधस्तात्कुं चनेनाशु कंठसंकाचने कृते ॥ मध्ये पश्चिमतानेन स्यात्प्राणा ब्रह्मनाडिगः ॥ ४६॥

By drawing up from below (Mûla Bandha) and contracting the throat (Jâlandhara Bandha) and by pulling back the middle of the front portion of the body (*i.e.*, belly), the Prâna goes to the Brahma Nâdî (Suşumnâ). 46.

The middle hole, through the vertebral column, through which the spinal cord passes, is called the Susumna Nadî of the Yogis. The two other sympathetic cords, one on each side of the spinal cord, are called the Ida and the Pingala Nadîs. These will be described later on.

त्रापानमूध्वेमुत्थाप्य प्राणं कंठादधो नयेत्।। यागी जराविमुक्तः सन् षोडशाब्दवयो भवेत्॥ ४७॥

By pulling up the Apana Vâyu and by forcing the Prâna Vâyu down the throat, the Yogî, liberated from old age, becomes young, as it were 16 years old. 47.

Note.—हिंद प्राचे। गुदेऽपानः समाने। नाभिमण्डले।

उदानः कण्ठदेशस्यो व्यानः सर्वेशरीरगः। शिवसंहितायाम् ग्र० ३ श्हो० ७।

The seat of the Prana is the heart; of the Apana anus; of the Samana the region about the navel; of the Udana the throat; while the Vyana moves throughout the body.

ग्रथ सूर्यभेदनं ग्रासने सुखदे योगी बध्वा चैवासनं ततः॥ दक्षनाड्या समाकृष्य बहिःस्थं पवनं रानेः॥ ४८॥

Sûrya Bhedana (सुर्थ भेदन).

Taking any comfortable posture and performing the asana, the Yogi should draw in the air slowly, through the right nostril. 48.

त्राकेशादानखाग्राच निरोधावधि कुं भयेत्॥ ततः शनैः सद्यनाद्या रेचयेत्पवनं शनैः॥ ४९॥

Then it should be confined within, so that it fills from the nails to the tips of the hair, and then let out through the left nostril slowly. 49.

Note.—This is to be done alternately with both the nostrils, drawing in through the one, expelling through the other, and vice versa.

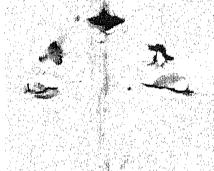
कपालशोधनं वातदे। षष्टं क्रिमदे। षहत्।। पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम्।। ५०॥

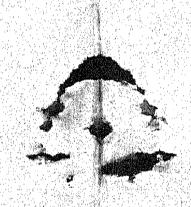
This excellent Sûrya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vâta, and removes the worms, and, therefore, it should be performed again and again. 50.

Note.—

योगाभ्यास क्रमं वक्ष्ये योगिनां योगसिद्धये । उषः काले समुत्थाय प्रातःकालेऽथवा ब्रुधः ॥ १ ॥
गुरुं संस्मृत्य शिरसि हृदये स्वेष्टदेवताम् । शौचंकृत्वा दन्तशुद्धं विद्ध्याद् भस्पधारणम् ॥ २ ॥
शुचौ देशे मठे रम्ये प्रतिष्ठाप्यासनं मृदु । तत्रोपविश्य संस्मृत्य मनसा गुरुमिश्वरम् ॥ ३ ॥
देशकालो च संकीत्यं संकल्प्य विधिपूर्वकम् । श्रवे त्यादि श्रीपरमेश्वरप्रसादपूर्वकं समाधि तत्फल सिद्ध्यर्थमासनपूर्वकान् प्राणायामादीन् करिष्ये । श्रनंतं प्रणमेहेवं नागेशं पीठसिद्धये ॥ ४ ॥
मिणिश्रात्फणासहस्रविद्यतिश्वंभरामंडलायानंताय नागराजायनमः । ततोभ्यसेदासनानि श्रमे जाते श्रवासनम् । श्रन्ते समभ्यसे तत्तु श्रमाभावे तु नाभ्यसेत् ॥ १ ॥
करणीं विपरीताख्यां कुंभकात्पूर्वमभ्यसेत् । जालंधर प्रसादार्थं कुम्भकात्पूर्वयोगतः ॥ ६ ॥
विधायाचमनं कृत्वा कर्मांगं प्राणसंयमम् । योगींद्रादीन्नमस्कृत्य कौम्मींञ्च शिववाक्यतः ॥ ७ ॥
कृम्मे पुराणे ।

नमस्कृत्याथ योगींद्रान् सिशत्व्यांच विनायकम् । गुरु चैवाथमां योगी युंजीत सुसमाहितः ॥ म ॥ बद्धाम्यासे सिद्धपीठं कुम्भकाबंधपूर्वकम् । प्रथमे दशकर्तव्या पंचवृद्ध्या दिने दिने ॥ १ ॥ कार्या अशीति पर्यंतं कुम्भकाः सुसमाहितेः । योगींद्रः प्रथमं कुर्यादम्यासं चंद्रसूर्ययोः ॥ १० ॥ अनुलोमविलोमाख्य मेतं प्राहुर्मनीषिणः । सूर्यभेदनमभ्यस्य बंधपूर्वकमेकधीः ॥ ११ ॥ अज्ञायिनं ततः कुर्यात्सीत्कारीं शीतलींततः । भिक्षकांच समभ्यस्य कुर्यादन्याक्रवापरान् ॥ १२ ॥ सुद्राः समभ्यसेद्बद्ध गुरु वक्त्राद् यथाक्रमम् । ततः पद्मासनं बद्ध्वा कुर्यन्नाद्वाचित्तनम् ॥ १३ ॥ अभ्यासं सकलं कुर्यादीश्वरापेणमाहतः । अभ्यासादुत्थितः स्नानं कुर्यादुष्योन वारिणा ॥ १४ ॥ स्नात्वा समापयेक्षित्यं कर्म संचेपतः सुधीः । मध्याह्व पितथाभ्यस्य किञ्चिद्विश्रम्य भोजनम् ॥ १२ ॥





कुर्वीत ये।गिनां पथ्यमपथ्यन्नकदाचन ॥ एजांवापि जवंगंवा भोजनान्ते च भन्नयेत् ॥ १६ ॥ केचित्कपूरिमच्छंति तांबूलं शोभनं तथा । चूर्णेन रहितं शस्तं पवनाभ्यासयोगिनाम् ॥ १७ ॥ भोजनानंतरंकुर्योन्मोन्तशास्त्रावलोकनम् । पुराण्यवर्णावापि नाम संकीतंनं विभोः ॥ १८ ॥ सायं संध्याविधिं कृत्वायोगं पूर्ववदभ्यसेत् । यदा विघटिका शेषो दिवसोऽभ्यासमाचरेत् ॥ १६ ॥ अभ्यासानंतरंकार्या सायंसंध्या सदा बुधैः । अर्धरात्रे हठाभ्यासं विदध्यात्पूर्ववद्यमी ॥ २० ॥ विपरीतां तु करणीं सायंकालार्धरात्रयोः । नाभ्यसेद्भोजनाद्ध्वं यतः सा न प्रशस्यते ॥ २१ ॥

Translation: I am going to describe the procedure of the practice of Yoga, in order that Yogîs may succeed. A wise man should leave his bed in the Usa Kala (i.e., at the peep of dawn or 4 o'clock) in the morning. i.

Remembering his guru over his head, and his desired deity in his heart, after answering the calls of nature, and cleaning his mouth, he should apply Bhaşma (ashes). 2.

In a clean spot, clean room and charming ground, he should spread a soft asana (cloth for sitting on). Having seated on it and remembering in his mind his guru and his God. 3.

Having extolled the place and the time and taking up the vow thus: 'To day by the grace of God, I will perform Prânâyâmas with âsanas for gaining samâdhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nâgas, to ensure success in the âsanas (postures). 4.

Salutation to the Lord of the Nâgas, who is adorned with thousands of heads, set with brilliant jewels (manis), and who has sustained the whole universe, nourishes it, and is infinite. After this he should begin his exercise of âsanas and when fatigued, he should practise Éava âsana. Should there be no fatigue, he should not practise it. 5.

Before Kumbhaka, he should perform Viparîta Karuî mudrâ, in order that he may be

able to perform Jalandhar bandha comfortably. 6.

Sipping a little water, he should begin the exercise of Pranayama, after saluting Yogindras, as described in the Kûrma Purana, in the words of Siva. 7.

Such as "Saluting Yogindras and their disciples and gurû Vinâyaka, the Yogî should

unite with me with composed mind." 8.

While practising, he should sit with Siddhasana, and having performed bandha and Kumbhaka, should begin with 10 Pranayamas the first day, and go on increasing 5 daily. 9.

With composed mind 80 Kumbhakas should be performed at a time; beginning first with the chandra (the left nostril) and then sûrya (the right nostril). 10.

This has been spoken of by wise men as Anuloma and Viloma. Having practised Sûrya Bhedan, with Bandhas, the wise man should practise Ujjâyî and then Sîtkârî Sîtalî, and Bhastrikâ, he may practice others or not. 11-12.

He should practise mudrâs properly, as instructed by his gurû. Then sitting with

Padmâsana, he should hear anâhata nâda attentively. 13.

He should resign the fruits of all his practice reverently to God, and, on rising on the completion of the practice, a warm bath should be taken. 14.

The bath should bring all the daily duties briefly to an end. At noon also a little rest should be taken at the end of the exercise, and then food should be taken. 15.

Yogîs should always take wholesome food and never anything unwholesome. After dinner he should eat Ilâchî or lavanga. 16.

Some like camphor, and betel leaf. To the Yogîs, practising Prânâyâma, betel leaf without powders, i. e., lime, nuts and kâtha, is beneficial. 17.

After taking food he should read books treating of salvation, or hear Purânas and repeat the name of God. 18.

In the evening the exercise should be begun after finishing sandyha, as before, beginning the practice 3 ghatika or one hour before the sun sets. 19.

Evening sandhyâ should always be performed after practice, and Hatha Yoga should be practised at midnight. 20.

Viparîta Karni is to be practised in the evening and at midnight, and not just after eating, as it does no good at this time. 21.

अथोज्जायी॥

मुखं संयम्य नाडीभ्यामाकृष्य पवनं रानैः ॥ यथा लगति कंठात्तु हृदयावधि सस्वनम् ॥ ५१ ॥

Ujjâyî (उज्जाई).

Having closed the opening of the Nâdi (Larynx), the air should be drawn in such a way that it goes touching from the throat to the chest, and making noise while passing. 51.

पूर्ववत्कुं भयेत्याणं रेचयेदिडया ततः॥ रहेष्मदेषहरं कंठे देहानछविवर्धनम्॥ ५२॥

It should be restrained, as before, and then let out through Idâ (the left nostril). This removes sleşmâ (phlegm) in the throat and increases the appetite. 52.

नाडीजले।दराधातुगतदे।षविनाशनम् ॥ गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुं भकम् ॥ ५३॥

It destroys the defects of the nadas, dropsy and disorders of Dhatu (humours). Ujjaya should be performed in all conditions of life, even while walking or sitting. 53.

ग्रथ सीत्कारी॥

सीत्कां कुर्यात्तथा वक्त्रे घाणेनैव विज्'भिकाम्॥ एवमभ्यासयागेन कामदेवो द्वितीयकः॥ ५४॥

Sîtkârî (सीत्कारी).

Sitkari is performed by drawing in the air through the mouth, keeping the tongue between the lips. The air thus drawn in should not be expelled through the mouth. By practising in this way, one becomes next to the God of Love in beauty. 54.

योगिनीचकसामान्यः सृष्टिसंहारकारकः॥ न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते॥ ५५॥

He is regarded adorable by the Yoginis and becomes the destroyer of the cycle of creation. He is not afflicted with hunger, thirst, sleep or lassitude. 55.

भवेत्सत्वं च देहस्य सर्वोपद्रववर्जितः॥ ग्रमेन विधिना सत्यं योगींद्रो भूमिमंडले॥ ५६॥

The Satwa of his body becomes free from all the disturbances. In truth, he becomes the lord of the Yogîs in this world. 56.

ग्रथ शीतली॥

जिह्नया वायुमाकृष्य पूर्ववत्कुं भसाधनम् ॥ शनकेर्घाणरंद्राभ्यां रेचयेत्पवनं सुधीः॥ ५७॥

Śîtalî (शातली)

As in the above (Sîtkári), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils. 57.

गुल्मम्रीहादिकान् रोगान् ज्वरं पित्तं क्षुधां तृषाम्। विषाणि शीतलीनाम कुं भिकेयं निहंति हि॥ ५८॥

This Sîtalî Kumbhikâ cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons. 58.

अथ मस्त्रिका॥

ऊर्वोरुपरि संस्थाप्य शुभे पादतले उमे । पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् ॥ ५९ ॥

The Bhastriká (भास्त्रका)

The Padma Asana consists in crossing the feet and placing them on both the thighs; it is the destroyer of all sins. 59.

सम्यक् पद्मासनं बध्वा समग्रीवेदरं सुधीः॥ मुखं संयम्य यत्नेन घ्राणं घ्राणेन रेचयेत्॥ ६०॥

Binding the Padma-Asana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose. 60.

यथा लगति हत्कंठे कपालावधि सस्वनम् ॥ वेगेन पूरयेचापि हत्पद्मावधि मारुतम् ॥ ६१॥

It should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head. 61.

पुनर्विरेचयेत्तद्वत्पूरयेच पुनः पुनः ॥ यथैव छोहकारेण भस्त्रा वेगेन चाल्यते ॥ ६२ ॥

It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked. 62.

तथैव स्वरारीरस्थं चालयेत्पवनं धिया॥ यदा श्रमा भवेद्दे हे तदा सूर्येगा पूरयेत्॥ ६३॥

In the same way, the air of the body should be moved intelligently, filling it through Sûrya when fatigue is experienced. 63.

यथोदरं भवेत्तपूर्णमिनलेन तथा लघु । धारयेन्नासिकां मध्यतर्जनीभ्यां विना हहम् ॥ ६४॥

The air should be drawn in through the right nostril by pressing the thumb against the left side of the nose, so as to close the left nostril; and when filled to the full, it should be closed with the fourth finger (the one next to the little finger) and kept confined. 64.

विधिवत्कुं भकं कृत्वा रेचयेदिडयानिलम्। वातिपत्तरलेप्महरं रारीराग्निविवर्धनम्॥ ६५॥

Having confined it properly, it should be expelled through the Idâ (left nostril). This destroys Vâta, pitta (bile) and phlegm and increases the digestive power (the gastric fire). 65.

कुं डलीवे। धकं क्षिप्रं पवनं सुखदं हितम्। ब्रह्मनाडीमुखेसंस्थकफाद्यगेलनारानम्॥ ६६॥

It quickly awakens the Kundalini, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nadi. 66.

सम्यग्गात्रसमुद्ध् तद्रांधित्रयविभेदकम् । विशेषेणैव कर्तव्यं भस्ताख्यं कुंभकं त्विद्म् ॥ ६७॥

This Bhastrikâ should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest), Vişnu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body. 67.

त्रथ भ्रामरी॥ वेगाद्घाषं पुरकं भृंगनादं भृंगीनादं रेचकं मंदमंदम्॥ येगोंद्राणमेवमभ्यासंयोगाचित्ते जाता काचिदानंदळीळा॥ ६८॥

The Bhramari (भामरी).

By filling the air with force, making noise like Bhringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort of ecstacy in the minds of Yogîndras. 68.

त्रथ मूर्का ॥ पूरकांते गाढतरं बध्वाजालंबरंशनेः ॥ रेचयेनमूळेनाष्येयं मनोमूको सुखप्रदा ॥ ६९ ॥

The Mûrchhâ (मुर्डी).

Closing the passages with Jalandhar Bandha firmly at the end of Paraka, and expelling the air slowly, is called Mûrchhâ, from its causing the mind to swoon and giving comfort. 69.

अथ ग्राविनी।। ग्रंतः प्रवर्तितोदारमारुतापूरितोदरः। पयस्यगाधेऽपिसुखात्म्वते पद्मपत्रवत्॥ ७०॥

The Plavina (Blafi).

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water, like the leaf of a lotus. 70.

प्राणायामिक्षधा प्रोक्तो रेचपूरककुं भकैः। सहितः केवलक्ष्येति कुंभके। द्विविधा मतः॥ ७१॥

Considering Pûraka (Filling), Rechaka (expelling) and Kumbhaka (confining), Prânâyâma is of three kinds, but considering it accompanied by Pûraka and Rechaka, and without these, it is of two kinds only, i.e., Sahita (with) and Kevala (alone). 71.

यावत्केवलसिद्धिः स्थात्सहितं तावद्भ्यसेत्। रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम्॥ ७२॥

Exercise in Sahita should be continued till success in Kevala is gained. This latter is simply confining the air with ease, without Rechaka and Pûraka. 72.

प्राणायामे। अयमित्युक्तः स वै केवलकुं भकः। कुंभके केवले सिद्धे रेचपूरकवर्जिते॥ ७३॥

In the practice of Kevala Prânâyâma when it can be performed successfully without Rechaka and Pûraka, then it is called Kevala Kumbhaka.

न तस्य दुर्लभं किचित्तिषु छोकेषु विद्यते । शक्तः केवछकुं भेन यथेष्टं वायुधारणात् ॥ ७४ ॥

There is nothing in the three worlds which may be difficult to obtain for him who is able to keep the air confined according to pleasure, by means of Kevala Kumbhaka. 74.

राजयागपदं चापि लमते नात्रसंशयः। कुंभकात्कुं डलीबेधः कुंडलीबेधिता भवेत् ॥ ७५ ॥

He obtains the position of Raja Yoga undoubtedly. Kundalim

awakens by Kumbhaka, and by its awakening, Susumnâ becomes free from impurities. 75.

अनर्गला सुषुम्ना च हर्डासिद्धिश्व जायते । हर्ठं विना राजयागा राजयागं विना हर्ठः ॥ न सिध्याति तता युगममानिष्पत्तेः समभ्यसेत् ॥ ७६॥

No success in Râja Yoga without Hatha Yoga, and no success in Hatha Yoga without Râja Yoga. One should, therefore, practise both of these well, till complete success is gained. 76.

कुं भकप्राणराधांते कुर्याचित्तं निराधयम्। एवमभ्यासयागेन राजयागपदं वजेत्॥ ७७॥

On the completion of Kumbhaka, the mind should be given rest. By practising in this way one is raised to the position of (succeeds in getting) Râja Yoga. 77.

वपुः कृशत्वं वद्नेप्रसन्नता नादस्फुटत्वं नयने सुनिर्मले । ग्ररोगता विंदुजयोऽभिदीपनं नाडीविद्युद्धिहरयोगलक्षणम् ॥ ७८ ॥

Indications of success in the practice of Hatha Yoga.

When the body becomes lean, the face glows with delight, Anahatanada manifests, and eyes are clear, body is healthy, bindu under control, and appetite increases, then one should know that the Nadis are purified and success in Hatha Yoga is approaching. 78.

End of Chapter II.

इति हठप्रदीपिकायां द्वितीयोपदेशः॥ २॥

CHAPTER III.

On Mudrâs.

तृतीयोपदेशः।

सद्दोलवनधात्रीणां यथाधारोऽहिनायकः । सर्वेषां योगतंत्राणां तथाधारो हि कुंडली ॥ १ ॥

As the chief of the snakes is the support of the earth with all the mountains and forests on it, so all the Tantras (Yoga practices) rest on the Kundalinî. (The Vertebral column.) 1.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुंडली। तदा सर्वाणि पद्मानि भिद्यंते प्रथयोऽपिच॥२॥

When the sleeping Kundalinî awakens by favour of a guru, then all the lotuses (in the six chakras or centres) and all the knots are pierced through. 2.

प्राणस्य शून्यपदवी तथा राजपथायते । तदा चित्तं निरालंबं तदा कालस्य वंचनम् ॥ ३ ॥

Susumna (Sûnya Padavî) becomes a main road for the passage of Prâna, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded. 3.

सुषुद्धा शून्यपदवी ब्रह्मरंभ्रं महापथः । इमशानं शांभवी मध्यमार्गश्चेत्येकवाचकाः ॥ ४ ॥

Suşumnâ, Sunya Padavî, Brahma Randhra, Mahâ Patha, Śmasâna, Śambhavî, Madhya Mârga, are names of one and the same thing. 4.

तसात्सवेपयत्नेन प्रवेष्ययितुमीश्वरीम्। ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत्॥५॥

In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwâra (the great door), mudrâs should be practised well. 5.

त्रथ सुद्राभेदाः महामुद्रा महाव था महावधश्च खेळरो । उड्यानं मूळव धश्च व था जाळधराभिधः ॥ ६ ॥

The mudrâs.

Mahâ Mudrâ, Mahâ Bandha, Mahâ Vedha, Khecharî, Uddiyâna Bandha, Mûla Bandha, Jâlandhara Bandha. 6.

करणी विपरीताख्या वज्रोली शक्तिचालनम्। इदं हि मुद्रादशकं जरामरणनाशनम्॥ ७॥

Viparîta Karanî, Vajroli, and Śakti Châlana. These are the ten Mudrâs which annihilate old age and death. 7.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम्। वक्षमं सर्वेसिद्धानां दुर्छमं मारुतामपि॥८॥

They have been explained by Adi Natha (Siva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the Marutas. 8.

Note.—The eight Aiśwaryas are: Animâ (becoming small, like an atom), Mahimâ (becoming great, like âkâs, by drawing in atoms of Prakriti), Garimâ (light things, like cotton becoming very heavy like mountains.)

Prâpti (coming within easy reach of everything; as touching the moon with the little finger, while standing on the earth.)

Pråkâmya (non-resistance to the desires, as entering the earth like water.)

îsatâ (mastery over matter and objects made of it.)

Vasitwa (controlling the animate and inanimate objects.)

गोपनीयं प्रयत्नेन यथा रत्नकरंडकम् । कस्यचिन्नेव वक्तव्यं कुलस्त्रीसुरतं यथा ॥ ९ ॥

These Mudrâs should be kept secret by every means, as one keeps one's [box of jewellery, and should, on no account be told to any one, just as husband and wife keep their dealings secret. 9.

त्रथ महामुद्रा॥ पादम्लेन वामेन यानि संपोड्य दक्षिणं। प्रसारितं पदं कृत्वा कराभ्यां घारये हृहम्॥ १०॥

The mahâ mudrâ.

Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toe should be grasped by the thumb and first finger. 10.

कंठे बंधं समारोप्य धारयेद्वायुमूर्ध्वतः ॥ यथा दंडहतः सर्पो दंडाकारः प्रजायते ॥ ११ ॥ ऋज्वीभूता तथा शक्तिः कुंडली सहसा भवेत् ॥ तदा सा मरणावस्था जायते व्रिपुटाश्रया ॥ १२ ॥

By stopping the throat (by Jâlandhara Bandha) the air is drawn in from the outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, *šakti* (suṣumnâ) becomes straight at once. Then the Kuṇḍalinî, becoming as it were dead, and,

leaving both the Idâ and the Pingalâ, enters the suşumnâ (the middle passage). 11-12.

ततः शनैः शनैरेव रेचयेन्नेव वेगतः॥

महामुद्रां च तेनेव वदन्ति विद्युधात्तमाः॥

इयं खलु महामुद्रा सहासिद्धेः प्रदर्शिता॥ १३॥

महाक्षेशादया दोषाः क्षीयंते मरणाद्यः॥

महामुद्रां च तेनेव वदंति विद्युधात्तमाः॥ १४॥

It should be expelled then, slowly only and not violently. For this very reason, the best of the wise men call it the Mahâ Mudrâ. This Mahâ Mudrâ has been propounded by great masters. 13.

Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Mahâ Mudrâ. 14.

चंद्रांगे तु समभ्यस्य सूर्यां गे पुनरभ्यसेत्॥ यावत्तुल्या भवेत्संख्या तता मुद्रां विसर्जयेत्॥ १५॥

Having practised with the left nostril, it should be practised with the right one; and, when the number on both sides becomes equal, then the mudrâ should be discontinued. 15.

निह पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः॥ अपि भुक्तं विषं घारं पीयूषमपि जीर्थति॥१६॥

There is nothing wholesome or injurious; for the practice of this mudrâ destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar. 16.

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरागमाः॥ तस्य देाषाः क्षयं यांति महामुद्रां तु योऽभ्यसेत्॥ १७॥

Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,—all these irregularities are removed by the practice of this Mahâ Mudrâ. 17.

कथितेयं महामुद्रा महासिद्धिकरा नृगाम्॥ गोपनीया प्रयत्नेन न देया यस्यकस्यचित्॥ १८॥

This Mahâ Mudrâ has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone. 18.

त्रथं महाबंधः॥ पाष्णिं वामस्य पादस्य शेनिस्थाने निशेज्येत्॥ वामोक्रपरि संस्थाप्य दक्षिणं चर्णां तथा॥ १९॥

The Mahâ Bandha.

Press the left heel to the perineum and place the right foot on the left thigh. 19.

पूरियत्वा ततो वायुं हृद्ये चुबुकं हृद्धम् ॥ निष्पीड्य वायुमाकुं च्य मनामध्ये नियाजयेत् ॥ २० ॥

Fill in the air, keeping the chin firm against the chest, and, having pressed the air, the mind should be fixed on the middle of the eyebrows or in the susumnâ (the spine). 20.

धारियत्वा यथाशक्ति रेचयेदिनलं शनैः॥ सव्यांगे तु समभ्यस्य दक्षांगे पुनरभ्यसेत्॥ २१॥

Having kept it confined so long as possible, it should be expelled slowly. Having practised on the left side, it should be practised on the right side. 21.

मतमत्र तु केषांचित्कंठबंधं विवर्जयेत् ॥ राजदंतस्थजिव्हाया बंधः शस्तो भवेदिति ॥ २२॥

Some are of opinion that the closing of throat is not necessary here, for keeping the tongue pressed against the roots of the upper teeth makes a good bandha (stop). 22.

ग्रयं तु सर्वनाडीनामूर्ध्वं गतिनिरोधकः ॥ ग्रयं खळु महाबंधा महासिद्धिप्रदायकः ॥ २३॥

This stops the upward motion of all the Nâdîs. Verily this Mahâ Bandha is the giver of great Siddhis. 23.

कालपारामहाबंधविमाचनविचक्षगः॥ त्रिवेणीसंगमं धत्ते केदारं प्रापयेन्मनः॥ २४॥

This Mahâ Bandha is the most skilful means for cutting away the snares of death. It brings about the conjunction of the Trivenî (Idâ, Pingalâ and Śuṣumnâ) and carries the mind to Kedâr (the space between the eyebrows, which is the seat of Śiva). 24.

रूपलावण्यसंपन्ना यथा स्त्री पुरुषं विना ॥ महामुद्रामहाबंधेा निष्फले। वेधवर्जिता ॥ २५॥

As beauty and loveliness, do not avail a woman without husband, so the Mahâ Mudrî and the Mahâ-Bandha are useless without the Mahâ Vedha. 25.

त्रथ महावेधः ॥ महाबंधस्थिता योगी कृत्वा पुरक्रमेकधोः ॥ वायुनां गतिमावृत्य निसृतं कंठमृद्रया ॥ २६ ॥

The Maha Vedha.

Sitting with Mahâ Bandha, the Yogî should fill in the air and keep his mind collected. The movements of the Vâyus (Prâṇa and Apâna) should be stopped by closing the throat.) 26.

समहस्तयुगा भूमा स्फिन्ना संताडयेच्छनैः॥ पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः॥ २७॥

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Idâ and Pingalâ), starts into the middle one. 27.

स्रोमसूर्याग्निसंबंधा जायते चामृताय वै॥ मृतावस्था समुत्पन्ना तता वायुं विरेचयेत्॥ २८॥

The union of the Idâ and the Pingalâ is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idâ and the Pingalâ) (i.e., when it has been kept confined), then it should be expelled. 28.

महावेधेाऽयमभ्यासान्महासिद्धिप्रदायकः॥ वळीपळितवेपन्नः सेव्यते साधकात्तमेः॥ २९॥

The practice of this Mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters. 29.

एतत्रयं महागुद्धं जरामृत्युविनाशनम् ॥ विद्वविद्वकरं चैव द्यागिमादिगुग्पप्रदम् ॥ ३० ॥

These THREE are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc. 30.

ग्रष्ट्या क्रियते चैव यामे यामे दिने दिने ॥ पुण्यसंभारसंघायि पापाघभिद्धरं सदा ॥ सम्यक्तिक्षावतामेवं स्वल्पं प्रथमसाधनम् ॥ ३१ ॥

They should be practised in 8 ways, daily and hourly. They increase collection of good actions and lessen the evil ones. People, instructed well, should begin their practice, little by little, first. 31.

ग्रथ खेचरी ॥

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ॥ भूवारंतर्गता दृष्टिमुद्भा भवति खेचरी ॥ ३२॥

The Khechari.

The Khechari Mudrâ is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows. 32.

छेदनचालनदेहिः कलां क्रमेगा वर्धयेत्तावत् ॥ सा यावद्भूमध्यं स्पृशति तदा खेचरीसिद्धः॥ ३३॥

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished. 33.

स्तुहीपत्रनिभं रास्त्रं सुतीक्ष्णं क्षिण्धनिर्मलम् ॥ समादाय ततस्तेन रोममात्रं समुच्छिनेत् ॥ ३४॥

Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frænum of the tongue should be cut a little (as much as a hair's thickness), at a time. 34.

ततः सँधवपथ्याभ्यां चूिकताभ्यां प्रकर्वयेत्॥ पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिनेत्॥ ३५॥

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth. 35.

एवं क्रमेण षण्मासं नित्यं युक्तः समाचरेत्॥ षण्मासाद्रसनामूलशिलाबंधः प्रणश्यति॥ ३६॥

One should go on doing thus, regularly for six months. At the end of six months, the frænum of the tongue will be completely cut. 36.

कलां पराड़ मुखों कृत्वा त्रिपथे परियाजयेत्॥ सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते॥ ३७॥

Turning the tongue upwards, it is fixed on the three ways (œsophagus, windpipe and palate.) Thus it makes the Khechari Mudrâ, and is called the Vyoma Chakra. 37.

रसना मूर्ध्वगां कृत्वा क्षणार्धमपि तिष्ठति ॥ विषेविम् च्यते येगी व्याधिमृत्युजरादिभिः॥ ३८॥

The Yogî who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc. 38.

न रोगो मरणं तंद्रा न निद्धा न क्षुधा तृषा॥ न च मुर्च्छा भवेत्तस्य या मुद्रां वेत्ति खेचरीम्॥ ३९॥

He who knows the Khechari Mudra is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning. 39.

पीड्यते न स रोगेण लिप्यते न च कर्मणा।। बाध्यते न स कालेन या मुद्रां वेत्ति खेचरीम्॥ ४०॥

He who knows the Khechari Mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time. 40.

चित्तं चरित खे यसाजिजहा चरित खे गता॥ तेनेवा खेचरी नाम मुद्रा सिद्धेनिकपिता॥ ४१॥

The Siddhas have devised this Khechari Mudra from the fact that the mind and the tongue reach akasa by its practice. 41.

खेचर्या मुद्रितं येन विवरं छंबिकोर्ध्वतः॥ न तस्य क्षरते बिंदुः कामिन्यारछेषितस्यच॥ ४२॥

ऊर्व्वजिह्नः स्थिरो भूत्वा सामपानं कराति यः॥ मासार्धेन न संदेहा मृत्युं जयति यागिवत्॥ ४३॥

If the Yogî drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days. 43.

नित्यं सोमकलापूर्णं शरीरे यस्य योगिनः॥ तक्षकेणापि दृष्टस्य विषं तस्य न सर्पति॥ ४४॥

If the Yogî, whose body is full of Somarasa (juice), were bitten by Takshaka (snake), its poison cannot permeate his body. 44.

इंघनानि यथा विह्नस्तैलवित्तं च दीपकः॥ तथा सोमकलापूर्णं देही देहं न मुंचति॥ ४५॥

As fire is inseparably connected with the wood and light is connected with the wick and oil, so does the soul not leave the body full of nectar exuding from the Soma. 45.

Note.—Soma (Chandra) is described later on located in the thousand-petalled lotus in the human brain, and is the same as is seen on Sivas' head in pictures, and from which a sort of juice exudes. It is the retaining of this exudation which makes one immortal.

गोमांसं भक्षयेत्रित्यं पिबेदमरवारुणीम् ॥ कुळीनं तमहं मन्ये इतरे कुळघातकाः ॥ ४६॥

Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families. 46.

Note: - कृताथीं पितरी तेन धन्यो देशः कुळं च तत्। जायते येगावान्यत्र दत्तमक्षय्यतां वजेत्॥ हष्टः संभाषितः स्पृष्टः पुंपकृत्या विवेकवान्। भवके। दि शतापातं पुनाति वृजिनं नृणाम्॥ ब्रह्मवेचने

Translation: Fortunate are the parents and blessed is the country and the family where a Yogî is born. Anything given to such a Yogî, becomes immortal. One, who discriminates between Purusa and Prakriti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (i.c., Yogî.)

गृहसानां सहस्रेण वानप्रखरातेनच । बहाचारिसहस्रेण योगाभ्यासी विशिष्यते ॥ ब्रह्मांड्रे

A Yogî far exceeds a thousand householders, a hundred vânaprasthas, and a thousand Brahmacharîs.

राज्ये।गस्य महात्म्यं केविजानातितत्वतः। तञ्ज्ञानीवसतैयत्र सदेशोषुण्यभाजनम्॥ दर्शनाद्चेनादस्य त्रिसप्तकुळ संयुताः। ग्रज्ञामुक्तिपदंयान्ति किं पुनस्तत्परायणाः॥ ग्रंतयीगं बहियीगं यो जानातिविशेषतः त्वया मयाप्यसावंद्यः शेषेवंद्यस्तु कापुनः॥ राजयोग, कूम्भेपुराणे

पक कालं द्विकालं वा त्रिकालं नित्यमेववा। ये युञ्जतेमहायागं विशे यास्ते महेश्वराः॥

Who can know the reality of the Râja Yoga? That country is very sacred where resides a man who knows it. By seeing and honouring him, generations of ignorant men get mokṣa, what to speak of those who are actually engaged in it. He who knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind!

Those who engage in the great yoga, once, twice or thrice daily, are to be known as masters of great wealth (maheshwaras) or Lords.

गोशब्देनोदिता जिह्ना तत्प्रवेशो हि तालुनि ॥ गोभांसभक्षणं तत्त् महापातकनाशनम्॥ ४७॥

The word in means tongue; eating it is thrusting it in the gullet which destroys great sins. 47.

जिह्वाप्रवेशसंभूतविह्ननेत्पादितः खलु ॥ चंद्रात्स्रवति यः सारः स स्याद्मरवारुणी ॥ ४८॥

Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue. 48.

चुं बंती यदि लंबिकाश्रमनिशं जिह्वारसस्पंदिनी ॥ सक्षारा कडुकाम्लदुग्धसहशी मध्वाज्यत्व्या तथा ॥ व्याधीनां हरणं जरांतकरणं शस्त्रागमोदीरणं तस्य स्यादमरत्वमष्टगुणितं सिद्धांगनाकषेणम् ॥ ४९॥

If the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and

honey, one can drive away disease, destroy old age, can evade an attack of arms, become immortal in eight ways and can attract fairies. 49.

मूर्तः षेडिशपत्रपद्माछितं प्राणादवातं हठादूर्व्वात्यो रसनां निप्रय विवरे शक्तिं परां चितयम् ॥ उत्कङ्कोछकछाजळं च विमळं घारामयं यः पिवेकिर्व्याधिः स मृणालकामछवपुर्योगी चिरं जीवति ॥ ५० ॥

He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled lotus (in the heart), obtained by means of Prâṇa, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kuṇḍalinî), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogî lives a very long life. 50.

यत्रालेयं प्रहितस्थिरं मेरुम्धीं तरस्थं।। तस्मिस्तवं प्रवदित सुधीस्तन्मुखं निम्नगानाम्॥ चंद्रात्सारः स्रवति वषुषस्तेन मृत्युनराणां॥ तद्बर्भायात्सुकरणमथा नाचथा कार्यसिद्धः॥ ५१॥

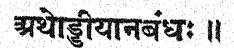
On the top of the Merû (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not overpowered by Raja and Tama guṇas, but in whom Satwa guṇa is predominant, say there is the (universal spirit) âtma in it. It is the source of the down-going Idâ, Pingalâ and Suṣumnâ Nâdîs, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari Mudrâ) is a very good instrument for this purpose. There is no other means of achieving this end. 51.

सुषिरं शानजनकं पंचक्रोतः समन्वितम् ॥ तिष्ठते सेचरी मुद्रा तस्मिन् शुन्ये निरंजने ॥ ५२॥

This hole is the generator of knowledge and is the source of the five streams (Idâ, Pingalâ, &c.). In that colorless vacuum, Khecharî Mudrâ should be established. 52.

एकं सृष्ट्रियमं बीजमेका गृहा च सेचरी ॥ एका हेता निराहेब एकायस्था मनोन्सनी ॥ ५३ ॥

There is only one seed germinating the whole universe from it; and there is only one Mudra, called Khechari. There is only one deva (god) without any one's support, and there is one condition called Manonmani. 53.



बद्धो येन सुबुद्धायां प्राणस्तुड्डीयते यतः। तसादुड्डीयनाख्याऽयं योगिभिः समुदाहृतः॥ ५४॥

The Uddiyana Bandha.

Uddiyâna is so called by the Yogîs, because by its practice the Prâṇa (Vâyu,) flies (flows) in the Suṣumnâ. 54.

उड्डीनं कुरुते यसाद्विश्रांतं महाखगः॥ उड्डीयानं तदेव स्यात्तत्र बंधोऽभिधीयते॥ ५५॥

Uddiyana is so called, because the great bird, Prana, tied to it, flies without being fatigued. It is explained below. 55.

उद्रे पिश्मं तानं नाभेरूर्घं च कारयेत्॥ उड्डीयाना हासा बंधा मृत्युमातंगकेसरी॥ ५६॥

The belly above the navel is pressed backwards towards the spine. This Uddiyana Bandha is like a lion for the elephant of death. 56.

उड्डियानं तु सहजं गुरुणा कथितं सदा ॥ अभ्यसेत्सततं यस्तु वृद्धोऽपि तरुणायते ॥ ५७॥

Uddiyana is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again. 57.

नाभेरूधंमधइचापि तानं कुर्यात्प्रयत्नतः॥ षण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः॥ ५८॥

The portions above and below the navel, should be drawn backwards towards the spine. By practising this for six months one can undoubtedly conquer death. 58.

सर्वषामेव वंधानामुत्तमा ह्युड्यानकः ॥ उड्डियाने दढे वंधे मुक्तिः स्वाभाविकी भवेत् ॥ ५९॥

Of all the Bandhas, Uddiyâna is the best; for by binding it firmly liberation comes spontaneously. 59.

त्रथ मूलबंघः॥

पार्ष्णिभागेन संपोड्य यानिमाकुं चयेद्गुदम्। अपानमूर्ध्वमाकुष्य मूलबंधाऽभिधायते॥ ६०॥

The Mûla Bandha.

Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apana thus, Mûla Bandha is made. 60.

ग्रधोगतिमपानं वा ऊर्ध्वगं कुरुते बलात् ग्राकुं चनेन तं प्राहुमू लबंधं हि योगिनः॥ ६१॥

The Apana, naturally inclining downward, is made to go up by force. This Mûla Bandha is spoken of by Yogis as done by contracting the anus. 61.

गुदं पाष्ण्या तु संपीड्य वायुमाकुं चयेद् बलात्॥ वारंवारं यथा चोध्वं समायाति समीरणः॥ ६२॥

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up. 62.

प्राणापाना नादिबंदू मूलबंधेन चैकताम्॥ गत्वा यागस्य संसिद्धं गच्छता नात्र संशयः॥ ६३॥

Pràna, Apana, Nada and Bindu uniting into one in this way, give success in Yoga, undoubtedly. 63.

ग्रपानप्राण्यारेक्यं क्षया मूत्रपुरीषयाः ॥ युवा भवति वृद्धोऽपि सततं मूळबंधनात् ॥ ६४॥

By the purification of Prâṇa, and Apâna, urine and excrements decrease. Even an old man becomes young by constantly practising Mûla Bandha. 64.

अपाने ऊर्ध्वगे जाते प्रयाते विह्न मडलम् ॥ तदाऽनलिशाखा दीर्घा जायते वायुनाऽहता ॥ ६५॥

Going up, the Apâna enters the zone of fire, i.e., the stomach. The flame of fire struck by the air is thereby lengthened. 65.

Note.—देहमध्ये शिक्षिस्थानं तप्तजाम्बूनद्यभम् । त्रिकोगांतु मनुष्याणां चतुरस्रं चतुष्पदाम् ॥

मण्डलं तु पतंगानां सत्यमेतद्ववीमि ते । तन्मध्येतु शिखातन्वी सदा तिष्ठति पावके ॥

याज्ञवल्कये—

In the centre of the body is the seat of fire, like heated gold.

In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire.

It is gastric fire.

ततो याते। वन्हापाना प्राणमुज्णस्वरूपकम् । तेनात्यंतप्रदीप्तस्तु ज्वलना देहजस्तथा ॥ ६६ ॥

These, fire and Apana, go to the naturally hot Prana, which, becoming inflamed thereby, causes burning sensation in the body. 66.

तेन कुंडिलनी सुप्ता संत्रप्ता संप्रबुध्यते । दंडाहता भुजंगीय निश्वस्य ऋजुतां वजेत् ॥ ६७ ॥

The Kundalini, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick. 67.

बिलं प्रविष्टेव ततो ब्रह्मनाङ्यंतरं वजेत् । तसान्नित्यं मूलबं घः कर्तव्यो योगिभिः सदा ॥ ६८ ॥

It enters the Brahma Nadî, just as a serpent enters its hole. Therefore, the Yogî should always practise this Mûla Bandha. 68.

अथ जालंधरवंधः॥ कंडमाक् च्य हृद्ये स्थापयेचिवुकं हृदम्।

वंधा जालंधराख्योऽयं जरामृत्युविनादाकः ॥ ६९ ॥

The Jâlandhara Bandha.

Contract the throat and press the chin firmly against the chest. This is called Jâlandhara Bandha, which destroys old age and death. 69.

बधाति हि शिराजालमधागामि नभाजलम्। तता जालंधरा बंधः कंठदुःखाधनाशनः॥ ७०॥

It stops the opening (hole) of the group of the Nâdîs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jâlandhara Bandha—the destroyer of a host of diseases of the throat. 70.

जालंघरे कृते व धे कंठसंकाचलक्षणे। न पीयूषं पतत्यम्भी न च वायुः प्रकुप्यति॥ ७१॥

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed. 71.

कठसंकाचनेनेव द्वे नाड्यो स्तंभयेदृहम् । मध्यचक्रमिदं श्रे यं षाडशाधारबंधनम् ॥ ७२ ॥

The two Nâdîs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (Madhya Chakra), and it stops the 16 âdhâras (i.e., vital parts). 72.

Note— श्रंगुष्ठ गुल्फ जानूरु सीवनी लिंगनाभयः । हृद्ग्रीवा कंठदेशस्व लंबिका नासिका तथा ॥ अमध्यं च ललाटं च मुर्घाच ब्रह्मरंधकम् । एतेहि षोडशाधाराः कथिता योगिपुंगवैः ॥

The sixteen vital parts mentioned by renowned Yogis are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (17) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

म्लस्थानं समाकुंच्य उड्डीयानं तु कारयेत्।। इडां च पिंगलां बध्वा वाहयेत्पहिचमे पथि।। ७३॥

By drawing up the mûlasthâna (anus,) Uddiyâna Bandha should be performed. The flow of the air should be directed to the Susumnâ, by closing the Idâ and the Pingalâ. 73.

अनेनेव विधानेन प्रयाति पवना लयम् । तता न जायते मृत्युर्जरारोगादिकं तथा ॥ ७४ ॥

The Prâna becomes calm and latent by this means, and thus there is no death, old age, disease, etc. 74.

बंधत्रयमिदं श्रेष्ठं महासिद्धेश्च सेवितम्। सर्वेषां हठतंत्राणां साधनं यागिना विदुः॥ ७५॥

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Hatha Yoga, they are known to the Yogîs as the chief ones. 75.

यितांचित्स्वते चंद्रादमृतं दिव्यरूपिणः। तत्सवं ग्रसते सूर्यस्तेन पिंडा जरायुतः॥ ७६॥

The whole of the nectar, possessing divine qualities, which exades from the Soma (Chandra) is devoured by the Surya; and, owing to this, the body becomes old. 76.

तत्रास्ति करणं दिव्यं सर्यस्य मुखवंचनम् । गुरूपदेशता इ यं न तु शास्त्रार्थकाटिभिः॥ ७७॥

To remedy this, the opening of the Sûrya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions. 77.

त्रथ विपरीतकरणी ॥ ऊर्व्व नाभेरधस्तालेक्वि भानुरधः शशी । करणी विपरीताच्या गुरुवाक्येन लभ्यते ॥ ७८ ॥

The Viparita Karani.

Above the navel and below the palate respectively, are the Sûrya and the Chandra. The exercise, called the Viparîta Karani, is learnt from the guru's instructions. 78.

नित्यमभ्यासयुक्तस्य जठाराग्निविवधिनी । ग्राहारो बहुलस्तस्य संपाद्यः साधकस्य च ॥ ग्रल्पाहारो यदि भवेदग्निदेहति तत्क्षणात् ॥ ७९ ॥

This exercise increases the appetite; and, therefore, one who practises it, should obtain a good supply of food. If the food be scanty, it will burn him at once. 79.

त्रधःशिराष्ट्रवेष्विपादः क्षणं स्यात्प्रथमे दिने ॥ क्षणाच किंचिद्धिकमभ्यसेच दिने दिने ॥ ८०॥

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily. 80.

विलतं पिलतं चैव षगमासोध्यं न दृश्यते ॥ याममत्रं तु या नित्यमभ्यसेत्स तु कालजित् ॥ ८१ ॥

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death. 81.

ग्रथ वज्रोछी॥

स्वेच्छ्या वर्तमानाऽपि यागोक्तैर्नियमैर्विना । वज्रोलों या विजानाति स योगी सिद्धिभाजनम् ॥ ८२ ॥

The Vajrolî.

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolî, deserves success and is a Yogî. 82.

तत्रवस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्य चित्। क्षीरं चैकं द्वितीयं तु नारी च वरावर्तिनी ॥ ८३॥

Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired. 83.

मेहनेन रानैः सम्यगूर्ध्वाकुं चनमभ्यसेत्।। पुरुषाऽप्यथवा नारी वज्रोलीसिन्हिमामुयात्।। ८४॥

By practising to draw in the bindu, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajrol?. 84.

यत्नतः शस्तनालेन फूत्कारं वज्रकंदरे। शनैः शनैः प्रकृषीत वायुसंचारकारणात्॥ ८५॥

By means of a pipe, one should blow air slowly into the passage in the male organ. 85.

नारीभगे पतद्बिंदुमभ्यासेने। र्वमाहरेत्। चिलतं च निजं बिंदुमूर्धमाद्यय रक्षयेत्॥ ८६॥

By practice, the discharged bindu is drawn out. One can draw back and preserve one's own discharged bindu. 86.

एवं संरक्षयेद् बिंदुं मृत्युं जयित यागिवत्। मरगां बिंदुपातेन जीवनं बिंदुधारगात्॥ ८७॥

The Yogî who can protect his bindu thus, overcomes death; because death comes by discharging bindu, and life is prolonged by its preservation. 87.

सुगंधा यागिना देहे जायते बिंदुधाणात्। यावद् बिंदुः स्थिरा देहे तावत्कालभयं कुतः॥८८॥ By preserving bindu, the body of the Yogî emits a pleasing smell. There is no fear of death, so long as the bindu is well-established in the body. 88.

चित्तायतं नृणां शुक्रं शुक्रायत्तं च जीवितम्। तस्माच्छुक्रं मनश्चेव रक्षणीयं प्रयत्नतः॥ ८९॥

The bindu of men is under the control of the mind, and life is dependent on the bindu. Hence, mind and bindu should be protected by all means. 89.

ग्रथ सहजािल ॥

सहजोलिचामरोलिर्वज्रोल्या भेद एकतः। जलेषु भसा निक्षिप्य दुग्धगोमयसंभवम्॥ ९०॥

The Sahajolî.

Sahajolî and Amarolî are only the different kinds of Vajrolî. Ashes from burnt up cowdung should be mixed with water. 90.

वज्रोलीमेथुनादुर्ध्वं स्त्रीपुंसोः स्वांगलेपनम् ॥ ग्रासीनयोः सुखेनैव मुक्तव्यापयोः क्षगात्॥ ९१॥

Being free from the exercise of Vajrolî, man and woman should both rub it on their bodies. 91.

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा ॥ अयं ग्रुभकारो योगो भागयुक्तोऽपि मुक्तिदः॥ ९२॥

This is called Sahajolî, and should be relied on by Yogîs. It does good and gives mokṣa. 92.

त्रयं योगः पुण्यवतां धीराणां तत्वदर्शिनाम् ॥ निर्मत्सराणां सिध्येत न तु मत्सरशालिनाम् ॥ ९३ ॥

This Yoga is achieved by courageous wise men, who are free from sloth, and cannot be accomplished by the slothful. 93.

अथामरोली॥

पित्तोल्वगत्वात्प्रथमांबुधारां विहाय निःसारतयांत्यधारा। निषेन्यते शीतलमध्यधारा कापालिके खंडमतेऽमरोली॥ ९४॥

The Amarols.

In the doctrine of the sect of the Kâpâlikas, the Amarolî is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless. 94.

ग्रमरों यः पिबेन्नित्यं नस्यं कुर्वन् दिने दिने ॥ वज्रोलीमभ्यसेत्सम्यगमरोलीति कथ्यते ॥ ९५ ॥

He who drinks Amarî, snuffs it daily, and practices Vajrolî, is called practising Amarolî. 95.

अभ्यासान्निःसृता चांद्रीं विभृत्या सह मिश्रयेत्॥ धारयेदुत्तमांगेषु दिव्यदृष्टिः प्रजायते॥ ९६॥

The bindu discharged in the practice of Vajrolî should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight. 96.

ग्रथ राक्तिचालनं ॥

कुदिलांगी कुंडिलनी भुजंगी शक्तिरीश्वरी। कुंडल्यरुंधती चैते शब्दाः पर्यायवाचकाः॥ ९७॥

The Śakti châlana.

Kutilângî (crooked-bodied), Kundalinî, Bhujangî (a she-serpent) Śakti, Ishwarî, Kundalî, Arundhatî,—all these words are synonymous. 97.

उद्घाटयेत्कपाटं तु यथा कुंचिकया हठात्॥ कुंडलिन्या तथा योगी मोक्षद्वारं विभेदयेत्॥ ९८॥

As a door is opened with a key, so the Yogî opens the door of muktiby opening Kundalinî by means of Hatha yoga. 98.

येन मार्गेण गंतव्यं ब्रह्मस्थानं निरामयम् ॥ मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी॥ ९९ ॥

The Parameswarî (Kundalinî) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains. 99.

कंदोध्वं कुंडली राक्तिः सुप्ता मोक्षाय योगिनाम्॥ बंधनाय च मूढानां यस्तां वेत्ति स योगवित्॥ १००॥

Kuṇḍalî Sakti sleeps on the bulb, for the purpose of giving mokṣa to Yogîs and bondage to the ignorant. He who knows it, knows Yoga. 100.

कुंडली कुदिलाकारा सर्पवत्परिकीर्तिता ॥ सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः॥ १०१॥

Kuṇḍalî is of a bent shape, and has been described to be like a serpent. He who has moved that Sakti is no doubt Mukta (released from bondage). 101.

गंगायमुनयामेध्ये बालरंडा तपस्विनी ॥ बलात्कारेण गृह्णीयात्तद्विष्णाः परमं पदम् ॥ १०१॥ Youngster Tapaswini (a she-ascetic), lying between the Ganges and the Yamuni, (Idi and Pingali) should be caught hold of by force, to get the highest position. 102.

इडा भगवती गंगा पिंगला यमुना नदी॥ इडापिंगलयोर्मध्ये बालरंडा च कुंडली॥ १०३॥

Idâ is called goddess Ganges, Pingalâ goddess Yamunâ. In the middle of the Idâ and the Pingalâ is the infant widow, Kuṇḍalî. 103.

पुच्छे प्रगृह्य भुजगों सुप्तामुंब्दोघयेच ताम् ॥ निद्रां विहाय सा शक्तिकव्वमुत्तिष्ठते हठात् ॥ १०४ ॥

This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Hatha, the Sakti leaves her sleep, and starts upwards. 104.

अवस्थिता चैव फणावती सा प्रातश्च सायं प्रहरार्धमात्रम् ॥ प्रपूर्व सूर्यात्परिधानयुक्त्या प्रगृह्य नित्यं परिचालनीया ॥ १०५॥

This she-serpent is situated in Mûlâdhâr. She should be caught and moved daily, morning and evening, for $\frac{1}{2}$ a prahar (1 $\frac{1}{2}$ hours), by filling with air through Pingalâ by the Paridhana method. 105.

अर्थं वितस्तिमात्रं तु विस्तारं चतुरंगुलम्॥ मृदुलं धवलं प्रोक्तं वेष्टितांबरलक्षणम्॥ १०६॥

The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth. 106.

सति वज्रासने पादै। कराभ्यां धारयेह हम्।। गुल्फदेशसमीपे च कंदं तत्र प्रपीडयेत्॥ १०७॥

Keeping the feet in Vajra-asana (Padma-asana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed. 107.

वज्रासने स्थितो योगी चालियत्वा च कुंडलीम्॥ कुर्यादनंतरं भस्त्रां कुंडलीमाशु बेाधयेत्॥ १०८॥

The Yogî, sitting with Vajra-âsana and having moved Kundalî, should perfom Bhastrikâ to awaken the Kundalî soon. 108.

भानोराकुं चर्न कुर्योत्कुं डळां चाळथेततः॥ मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः॥१०९॥

Bhânu (Sûrya, near the navel) should be contracted (by contracting the navel) which will move the Kuṇḍalî. There is no fear for him who does so, even if he has entered the month of death. 109.

मुहूर्तद्वयपर्यतं निर्भयं चालनादसौ ॥ ऊर्ध्वमाकृष्यते किंचित्सृषुम्नायां समुद्रता ॥ ११० ॥

By moving this, for two muhûrtas, it is drawn up a little by entering the Suṣumnâ (spinal column). 110.

तेन कुंडिंलिनी तस्याः सुषुद्धाया मुखं ध्रुवम् ॥ जहाति तस्मात्प्राणाऽयं सुषुद्धां वजति स्वतः ॥ १११॥

By this Kuaṇḍlinî leaves the entrance of the Suṣumnâ at once, and the Prâṇa enters it of itself. 111.

तसात्संचालयेत्रित्यं सुखसुप्तामरुं धतीम् ॥ तस्याः संचालनेनेव योगी रोगैः प्रमुच्यते ॥ ११२॥

Therefore, this comfortably sleeping Arundhatî should always be moved; for by so doing the Yogî gets rid of diseases. 112.

येन संचालिता शक्तिः स योगी सिद्धिभाजनम्॥ किमत्र बहुनोक्तेन कालं जयति लीलया॥ ११३॥

The Yogî, who has been able to move the Sakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully. 113.

ब्रह्म चर्यरतस्येव नित्यं हितमिताशिनः ॥ मंडलाह् श्यते सिद्धिः कुंडल्यभ्यासयागिनः ॥ ११४॥

The Yogî observing Brahmacharya (continence) and always eating sparingly, gets success within 40 days by practice with the Kundalinî. 114.

कुंडलीं चालियत्वा तु भस्तां कुर्याद्विशेषतः॥ एवमभ्यसतो नित्यं यमिना यमभीः कुतः॥ ११५॥

After moving the Kuṇḍalî, plenty of Bhastrâ should be performed. By such practice, he has no fear from the god of death. 115.

द्वासप्ततिसहस्राणां नाडीनां मलशोधने । कुतः प्रक्षालनापायः कुंडल्यभ्यसनाहते ॥ ११६॥

There is no other way, but the practice of the Kuṇḍalî, for washing away the impurities of 72,000 Nâdîs. 116.

इयं तु मध्यमा नाडी हढीभ्यासेन येगिनाम्। त्रासनप्राणसंयामसुद्राभिः सरला भवेत्॥ ११७॥

This middle Nâdî becomes straight by steady practice of postures; Prânâyâma and Mudrâs of Yogis. 117.

ग्रभ्यासे तु विनिद्राणां मनो घत्वा समाधिना। घड़ाणी वा यदा सुद्रा भद्रां सिद्धि प्रयच्छति॥११८॥ Those whose sleep has decreased by practice and mind has become calm by samadhi, get beneficial accomplishments by Sambhavi and other Mudras. 118.

राजयागं विना पृथ्वी राजयागं विना निशा। राजयागं विना मुद्रा विचित्रापि न शोभते॥ ११९॥

Without Râja Yoga, this earth, the night, and the Mudrâs, be they howsoever wonderful, do not appear beautiful. 119.

Note.—Raja Yoga=âsana. Earth=steadiness, calmness. Night=Kumbhaka; cessations of the activity of the Prâna, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.

मारुतस्य विधिं सर्वं मनायुक्तं समभ्यसेत्। इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा॥१२०॥

All the practices relating to the air should be performed with concentrated mind. A wise man should not allow his mind to wander away.—
120.

इति मुद्रा दश प्रोक्ता ग्रादिनाथेन शंभुना। एकेका तासु यमिना महासिद्धिप्रदायिना।। १२१॥

These are the Mudrâs, as explained by Adinâtha (Siva). Every one of them is the giver of great accomplishments to the practiser. 121.

उपदेशं हि मुद्राणां या दत्ते सांप्रदायिकम् । स एव श्रीगुरुः स्वामी साक्षादीश्वर एव सः॥ १२२॥

He is really the guru and to be considered as Isvara in human form who teaches the Mudrâs as handed down from guru to guru. 122.

तस्य वाक्यपरे। भूत्वा मुद्राभ्यासे समाहितः। त्राणिमादिगुणैः सार्धे लभते कालवंचनम्॥ १२३॥

Engaging in practice, by putting faith in his words, one gets the Siddhis of Anima, etc., as also evades death. 123.

इति हठप्रदीपिकायां तृतीयापदेशः॥३॥

End of chapter III, on the Exposition of the Mudras.

CHAPTER IV.

On Samādhi.

चतुर्थोपदेशः।

नमः शिवाय गुरवेनाद्विंदुकलात्मने । निरंजनपदं याति नित्यं यत्र परायगः ॥ १ ॥

Salutation to the Gurû, the dispenser of happiness to all, appearing as Nâda, Vindû and Kalâ. One who is devoted to Him, obtains the highest bliss. 1.

अथेदानीं प्रवक्ष्यामि समाधिकममुत्तमम् ॥ मृत्युव्नं च सुखापायं ब्रह्मानंदकरं परम् ॥ २॥

Now I will describe a regular method of attaining to Samâdhi, which destroys death, is the means for obtaining happiness, and gives the Brahmânanda. 2.

राजयोगसमाधिश्व उन्मनी च मनोन्मनी। ग्रमरत्वं लयस्तत्वं शून्याशून्यं परं पदम् । ३॥ ग्रमनस्कं तथा द्वैतं निरालंबं निरंजनम्। जीवन्मुक्तिश्च सहजा तुर्या चेत्येकवाचकाः॥ ४॥

Râja Yogı, Samîdhi, Unmanî, Manonmanî, Amaratwa, Laya, Tatwa, Sûnya, Asûnya, Parama Pada, Amanaska, Adwaitama, Nirâlamba, Niranjana, Jîwana Mukti, Sahajâ, Turyâ, are all synonymons. 3-4.

सिलले सैंघवं यद्धत्साम्यं भजति योगतः। तथात्ममनसोरैक्यं समाधिरभिधीयते॥५॥

As salt being dissolved in water becomes one with it, so when Atmâ and mind become one, it is called Samâdhi. 5.

यदा संक्षीयते प्राणा मानसं च प्रहीयते । तदा समरसत्वं च समाधिरभिधीयते ॥ ६॥

When the Prâna becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samâdhi. 6.

तत्समं च द्वयारेक्यं जीवात्मपरमात्मनाः। प्रनष्टसर्वसंकल्पः समाधिः सोऽभिधीयते ॥ ७॥

This equality and oneness of the self and the ultra self, when all Samkalpas cease to exist, is called Samadhi. 7.

राजयागस्य माहातम्यं का वा जानाति तत्त्वतः। ज्ञानं मुक्तिः स्थितिः सिद्धिगु हवाक्ये न लभ्यते॥ ८॥

Or, who can know the true greatness of the Râja Yoga. Knowledge, mukti, condition, and Siddhîs can be learnt by instructions from a gurû alone. 8.

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम्। दुर्लभा सहजावस्था सद्गुराः करुणां विना ॥ ९॥

Indifference to worldly enjoyments is very difficult to obtain, and equally difficult is the knowledge of the Realities to obtain. It is very difficult to get the condition of Samâdhi, without the favour of a true guru. 9.

विविधेरासनैः कुं भैविचित्रैः करणेरपि । प्रबुद्धायां महारात्तो प्राणः रहन्ये प्रलीयते ॥ १०॥

By means of various postures and different Kumbhakas, when the great power (Kuṇḍalî) awakens, then the Prâṇa becomes absorbed in Sûnya (Samâdhi). 10.

उत्पन्नशक्तिबेाधस्य त्यक्तिःशेषकर्मगाः । योगिनः सहजावस्था स्वयमेव प्रजायते ॥ ११ ॥

The Yogî whose sakti has awakened, and who has renounced all actions, attains to the condition of Samadhi, without any effort. 11.

सुषुम्नावाहिनि प्राणे शून्ये विशति मानसे । तदा सर्वाणे कर्माणे निमू लयति योगवित् ॥ १२॥

When the Prana flows in the Susumna, and the mind has entered sûnya, then the Yogi is free from the effects of Karmas. 12.

अमराय नमस्तुभ्यं सोऽपिकालस्त्वया जितः। पतितं वदने यस्य जगदेतचराचरम्॥१३॥

O Immortal one (that is, the yogi who has attained to the condition of Samadhi), I salute thee! Even death itself, into whose mouth the whole of this movable and immovable world has fallen, has been conquered by thee. 13.

चित्ते समत्वमापन्ने वायो बजित मध्यमे । तदामराळी बज्रोळी सहजोळी प्रजायते ॥ १४ ॥

Amarolî, Vajrolî and Sahjolî are accomplished when the mind becomes calm and Prâna has entered the middle channel. 14.

शानं कुता मनसि संभवतीह तावत् प्राणाऽपिजीवति मना म्नियते न यावत्। प्राणो मना द्वयमिदं विलयं नयेद्यो-मेक्षं स गच्छति नरा न कथांचदन्यः॥ १५॥

How can it be possible to get knowledge, so long as the Prâṇa is living and the mind has not died? No one else can get mokṣa, except one who can make one's Prâṇa and mind latent. 15.

श्चात्वा सुषुम्नासद्भेदं कृत्वा वायुं च मध्यगम्॥ स्थित्वा सदैव सुस्थाने ब्रह्मरंध्रे निरोधयेत्॥ १६॥

Always living in a good locality and having known the secret of the Suṣumnâ, which has a middle course, and making the Vâyu move in it, (the Yogî) should restrain the Vâyu in the Brahma randhra. 16.

सूर्याचंद्रमसे। धत्तः कालं रात्रिंदिवात्मकम्॥ भाक्त्री सुषुन्ना कालस्य गुद्यमेतदुदाहतम्॥ १७॥

Time, in the form of night and day, is made by the sun and the moon. That the Susumna devours this time (death) even, is a great secret. 17.

द्वासप्ततिसहस्राणि नाडीद्वाराणि पंजरे ॥ सुषुम्ना शांभवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ १८॥

In this body there are 72,000 openings of Nîdîs; of these, the Susumna, which has the Sambhavî Sakti in it, is the only important one, the rest are useless. 18.

वायुः परिचिता यसादग्निना सह कुग्डलीम्॥ बाधयित्वा सुषुद्गायां प्रविशेदनिराधतः॥ १९॥

The Vâyu should be made to enter the Suşumnâ without restraint by him who has practised the control of breathing and has awakened the Kuṇḍali by the (gastric) fire. 19

सुषुद्धा वाहिनि प्राणे सिद्धात्येव मनान्मनी ॥ ग्रन्थथा त्वितराभ्यासाः प्रयासायेव योगिनाम् ॥ २०॥

The Prâna, flowing through the Susumna, brings about the condition of manonmani; other practices are simply futile for the Yogi. 20.

पवना बध्यते येन मनस्तेनैव बध्यते ॥ मनइच बध्यते येन पवनस्तेन बध्यते ॥ २१॥

By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind have been controlled, by him the breathing also has been controlled. 21.

हेतुद्रयं तु चित्तस्य वासना च समीरणः॥ तयार्विनष्ट एकस्मिन्तो द्वाविप विनश्यतः॥ २२॥

There are two causes of the activities of the mind: (1) Vâsanâ (desires) and (2) the respiration (the Prana). Of these, the destruction of the one is the destruction of both.

मना यत्र विलीयेत पवनस्तत्र लीयते ॥ पवना लीयते यत्र मनस्तत्र विलीयते ॥ २३॥

Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prâna is restrained. 23.

दुग्धां बुवत्लंमिलिता बुभा ते। तुल्यिकयामानस मारुताहि॥ यता मरुत्तत्रमनःप्रवृत्तिर्यता मनस्तत्र मरुत्प्रवृत्तिः॥ २४॥

Both the mind and the breath are united together, like milk and water; and both of them are equal in their activities. Mind begins its activities where there is the breath, and the Parana begins its activities where there is the mind. 24.

तत्रैकनाशाद्परस्य नाश एकप्रवृत्तेरपरप्रवृत्तिः ॥ ग्रध्वस्तयारचंद्रियवर्गवृत्तिःप्रध्वस्तयार्गोक्षपदस्य सिद्धिः॥ २५॥

By the suspension of the one, therefore, comes the suspension of the other, and by the operations of the one are brought about the operations of When they are present, the Indriyas (the senses) remain engaged in their proper functions, and when they become latent then there 25. is moksa.

रसस्य मनसङ्चेव चंचलत्वं स्वभावतः॥ रसा बद्धों मना बद्धं किन्न सिद्धाति भूतले ॥ २६॥

By nature, Mercury and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady. 26.

मृच्छि ताहरते व्याधीनमृता जीवयति स्वयम्॥ बद्धः खेचरतां धत्ते रसे। वायुश्च पार्वति॥ २७॥

O Pârvati! Mercury and breathing, when made steady, diseases and the dead himself comes to life (by their means). (proper) control, moving in the air is attained. 27.

मनः स्थेयं स्थिरा वायुस्तता विद्वः स्थिरा भवेत् ॥ बिंदुस्थेयोत्सदा सत्वं पिंडस्थेयं प्रजायते ॥ २८ ॥

The breathing is calmed when the mind becomes steady and calm; and hence the preservation of bindu. The preservation of this latter makes the satwa established in the body.

इंद्रियाणां मने। नाथा मनानाथस्तु मारुतः॥ मारुतस्यलयानाथः सलया नादमाश्रितः॥ २९॥

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nâda. 29.

सोऽयमेवास्तु मोक्षाख्या मास्तु वापि मतांतरे॥ मनः प्राग्रळये कश्चिदानंदः संप्रवर्तते॥ ३०॥

This very laya is what is called mokṣa, or, being a sectarian, you may not call it mokṣa; but when the mind becomes absorbed, a sort of ecstacy is experienced. 30.

प्रनष्टश्वासनिश्वासः प्रध्वस्तविषयग्रहः॥ निश्चेष्टो निर्विकारद्य लया जयति योगिनाम्॥ ३१॥

By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogî attains to the Laya Stage. 31.

उच्छित्रसर्वसंकल्पा निःरोषारोषचेष्टितः॥ स्वावगम्यो लयः काऽपि जायते वागगोचरः॥ ३२॥

When all the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by self-experience alone. 32.

लया लय इति प्राहुः कीहरां लयलक्षग्रम् ॥ ग्रपुनर्वासनोत्थानालुया विषयविस्मृतिः ॥ ३३ ॥

They often speak of Laya, Laya; but what is meant by it?

Laya is simply the forgetting of the objects of senses when the Vâsanàs (desires) do not rise into existence again. 33.

त्रथ शांभवी मुद्रा वेदशास्त्रपुराणानि सामान्यगांधका इव ॥ एकेव शांभवी मुद्रा गुप्ता कुळवधूरिव ॥ ३४ ॥

The Sâmbhavî Mudrâ.

The Vedas and the Sastras are like ordinary public women. Sambhavi Mudra is the one, which is secluded like a respectable lady. 34.

ग्रंतर्रक्ष्यं वहिद्देष्टिनिमेषान्मेषवर्जिता ॥ एषा सा शांभवी मुद्दा वेदशास्त्रेषु गोपिता ॥ ३५॥

Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called the Sâmbhavî Mudrâ, hidden in the Vedas and the Sâstras. 35.

ग्रंतर्लक्ष्यिविकीनिचत्तपवना योगी यदा वर्तते, हष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्निप ॥ सुद्रेयं खलु शांभवी भवति सा लब्धा प्रसादाद गुरोः, शुत्याशून्यविलक्ष्यां स्फुरति तत्तन्वं परं शांभवम् ॥ ३६॥

When the Yogî remains inwardly attentive to the Brahman, keeping the mind and the Prâṇa absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, verily everything while in reality seeing nothing outside, below, or above, we have a seeing nothing outside, below, or above, we have a seeing nothing outside, below, or above, and of the seeing nothing outside, below, or above, and of the seeing

श्रीशांमव्यारच खेचयी अवस्थाधामभेदतः॥ भवेचित्रलयानंदः शून्ये चित्सुखरूपिण ॥ ३७॥

The two states, the Sâmbhavî and the Khecharî, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the Chita-sukha-Rupa-âtmana which is void. 37.

ग्रथान्मनी ॥

तारे जातिषि संयोज्य किंचिदुन्नमयेद् भुवै। ॥ पूर्वियोगं मनायुं जन्नुनमनीकारकः क्षणात् ॥ ३८॥

The $Unman \hat{\imath}$.

Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Sambhavî Mudrâ, that is, inwardly thinking of Brahma, but apparently looking outside.) This will create the Unmanî avasthâ at once. 38.

केचिदागमजालेन केचिन्निगमसंकुलैः॥ केचित्तकेशा मुद्यांति नेव जानंति तारकम्॥३९॥

The Târaka.

Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudrâ, which enables one to cross the ocean of existence 39.

ग्रधीनमीलितलेखनः स्थिरमना नासाप्रदत्तेक्षणः चहाकीविष लीनतामुपनयिक्षणंदभावेन यः॥ स्थातीकपमदोषवीजमित्रले देहीप्यमानं पर तस्व तत्पदमित वस्तु परमं वास्यं किमत्राधिकम्॥ ४०॥

With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Idâ and the Pingalâ without blinking, he who

can see the light which is the all, the seed, the entire brilliant, great Tatwama, approaches Him, who is the great object. What is the use of more talk? 40.

दिवा न पूजयेहिंगं रात्रो चैव न पूजयेत्॥ सर्वदा पूजयेहिंगं दिवारात्रिनिरोधतः॥ ४१॥

One should not meditate on the Linga (ie., Atman) in the day (ie., while Sûrya or Pingalâ is working) or at night (when Idâ is working), but should always contemplate after restraining both. 41.

अथ खेचरी॥

सव्यद्क्षिणनाडिस्था मध्ये चरति माखतः। तिष्ठते खेचरी मुद्रा तस्मिन् स्थानेन संशयः॥ ४२॥

The Khecharî.

When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then the Khecharî Mudrâ can be accomplished there. There is no doubt of this. 42.

इडापिंगलयोर्भध्ये शून्यं चैवानिलं यसेत्॥ तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः॥ ४३॥

If the Prâṇa can be drawn into the Sûnya (Suṣumnâ), which is between the Idâ and the Pingalâ, and made motionless there, then the Khecharî Mudrâ can truly become steady there. 43.

सूर्याचंद्रमसोर्मध्ये निरालवांतरं पुनः॥ संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी॥ ४४॥

That Mudrâ is called Khecharî which is performed in the supportless space between the Sûrya and the Chandra (the Idâ and the Pingalâ) and called the Vyoma Chakra. 44.

सोमाद्यत्रोदिता धारा साक्षात्सा शिववल्लभा॥ पूरयेदतुलां दिव्यां सुषुद्धां पश्चिम मुखे॥ ४५॥

The Khecharî which causes the stream to flow from the Chandra (Soma) is beloved of Siva. The incomparable divine Susumnâ should be closed by the tongue drawn back. 45.

पुरस्ताचेव पूर्येत निश्चिता खेचरी भवेत्। ग्रभ्यस्ता खेचरी मुद्राप्युन्मनी संप्रजाते ॥ ४६॥

It can be closed from the front also (by stopping the movements of the Prâna), and then surely it becomes the Khechari. By practice, this Khechari leads to Unmani. 46.

भुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते । ज्ञातव्यं तत्पदं तुर्यं तत्र काला न विद्यते ॥ ४७ ॥

The seat of Siva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Tûrya, and death has no access there. 47.

ग्रभ्यसेत्खेचरीं तावद्यावत्स्याद्योगनिद्धितः । संप्राप्तयोगनिद्धस्य काला नास्ति कदाचन ॥ ४८ ॥

The Khecharî should be practised till there is Yoga-nidrâ (Samâdhi). One who has induced Yoga-nidrâ, cannot fall a victim to death. 48.

निरालंबं मनः कृत्वा न किंचिद्पि चिंतयेत्। सबाह्याभ्यंतरे व्योम्नि घटचत्तिष्ठति ध्रुवम् ॥ ४९ ॥

Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether). 49.

बाह्यवायुर्यथा लीनस्तथा मध्ये न संशयः। स्वस्थाने स्थिरतामेति पवना मनसा सह।। ५०॥

As the air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (i.e., in Brahma randhra). 50.

एवमभ्यसमानस्य वायुमार्गे दिवानिशम् । ग्रभ्यासाज्जीर्यते वायुर्मनस्तत्रेव लीयते ॥ ५१ ॥

By thus practising, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady. 51.

ग्रमृतेः प्रावयेहेहेहमाणादतलमस्तकम् । सिद्ध्यत्येव महाकाया महाबलपराक्रमः ॥ ५२ ॥ इति खेचरी ॥

By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahakaya, i.e., great strength and energy. 52.

End of the Khechari.

शक्तिमध्ये मनः कृत्वा शक्तिं मानसमध्यगाम् । मनसा मन ग्रालेक्य धारयेत्परमं पदम् ॥ ५३॥

Placing the mind into the Kundalini, and getting the latter into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained. 53.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु। सर्वे च खमयं छत्वा न किंचेदिप चिंतयेत्॥ ५४॥ Keep the âtmâ inside the Kha (Brahma) and place Brahma inside your âtmâ. Having made everything pervaded with Kha (Brahma), think of nothing else. 54.

मंतः शून्यो वहिः शून्यः शून्यः कुंभ इवांवरे। मंतः पूर्णो वहिः पूर्णः पूर्णः कुंभ इवार्णवे॥ ५५॥

One should become void in and void out, and void like a pot in the space. Full in and full outside, like a jar in the ocean. 55.

बाह्यचिंता न कर्तव्या तथेवांतरचिंतनम्। सर्वचिंतां परित्यज्य न किंचिद्िप चिंतयेत्॥ ५६॥

He should be neither of his inside nor of outside world; and, leaving all thoughts, he should think of nothing. 56.

संकल्पमात्रकलनेव जगत्समग्रं॥ संकल्पमात्रकलनेव मनोविलासः। संकल्पमात्रमतिमृत्सृज निर्वकल्प॥ माश्रित्य निश्चयमवासुहिराम शांतिम्॥ ५७॥

The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Râma! obtain peace. 57.

कर्पू रमनले यद्धत्सँघवं सालले तथा। तथा संघीयमानं च मनस्तत्त्वे विलीयते॥ ५८॥

As camphor disappears in fire, and rock salt in water, so the mind united with the âtmâ loses its identity. 58.

हों यं सबें प्रतीतं च हानं च मन उच्यते । हानं हो यं समं नष्टं नान्यः पंथा हितायकः ॥ ५९॥

When the knowable, and the knowledge, are both destroyed equally, then there is no second way (i.e., Duality is destroyed). 59.

मनोहश्यमिदं सर्वं यत्किचित्सचराचरम्। मनसो ह्युन्मनीभावदृद्धैतं नैवोपलभ्यते ॥ ६०॥

All this movable and immovable world is mind. When the mind has attained to the unmanî avasthâ, there is no dwaita (from the absence of the working of the mind.) 60.

श्रे थवस्तु परित्यागाहिलयं याति मानसम् । मनसा विलये जाते कैवल्यमवशिष्यते ॥ ६१ ॥

Mind disappears by removing the knowable, and, on its disappearance, atma only remains behind. 61.

एवं नानाविधापायाः सम्यक् स्वानुभवान्विताः। समाधिमार्गाः कथिताः पूर्वाचार्येमहात्मभिः॥ ६२॥

The high-souled Achâryas (Teachers) of yore gained experience in the various methods of Samādhi themselves, and then they preached them to others. 62.

सुषुम्नायै कुं डिलन्यै सुधायै चंद्रजन्मने । मनोन्मन्ये नमस्तुभ्यं महारात्तयै चिदात्मने ॥ ६३ ॥

Salutations to Thee, O Susumnâ, to Thee O Kundalinî, to Thee O Sudhâ, born of Chandra, to Thee O Manonmanî! to Thee O great power, energy and the intelligent spirit. 63.

त्रशक्यतत्त्वबोधानां मूढानामपि संमतम् । प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ६४ ॥

I will describe now the practice of anahata nada, as propounded by Gorakşa Natha, for the benefit of those who are unable to understand the principles of knowledge—a method, which is liked by the ignorant also. 64

श्रीग्रादिनाथेन सपादकोटिलयप्रकाराः कथिता जयंति । नादानुसंधानकमेकमेव मन्यामहे मुख्यतमं लयानाम् ॥ ६५ ॥

Adinatha propounded $1\frac{1}{4}$ crore methods of trance, and they are all extant. Of these, the hearing of the anahata nada is the only one, the chief, in my opinion. 65.

मुक्तासने स्थिता यागी मुद्रां संघाय शांभवीम् । श्रुणयादक्षिणे कर्णे नादमंतस्थमेकधीः ॥ ६६॥

Sitting with Mukta Asana and with the Sâmbhavî Mudrâ, the Yogî should hear the sound inside his right ear, with collected mind. 66.

श्रवणपुटनयनयुगलवाणमुखानां निरोधनं कार्यम् । युद्धासुषुम्नासरणा स्फुटममलः श्रूयते नादः ॥ ६७॥

The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Susumna which has been cleansed of all its impurities. 67.

ग्रारंभश्च घटश्चेव तथा परिचयोऽपि च । निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्ट्यम् ॥ ६८ ॥

In all the Yogas, there are four states: (1) arambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consumate.) 68.

अथारंभावस्था॥

महामंथेभवेद्भेदोत्दानंदः शून्यसंभवः।

विचित्रः क्वाणका देहेऽनाहतः श्रूयते ध्वनि॥ ६९॥

Ârambha Avasthû.

When the Brahma granthic in the heart) is pierced through by Pranayama, then a sort of happiness is experienced in the vacuum of the heart, and the anahat sounds, like various tinkling sounds of ornaments, are heard in the body. 69.

दिन्यदेहरच तेजस्वी दिन्यगंधस्त्वरागवान्। संपूर्णहद्यः शून्य आरंभो योगवान् भवेत्॥ ७०॥

In the ârambha, a Yogî's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void. 70.

अथ घटावस्था ॥ द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः। हढासना भवेद्योगी ज्ञानी देवसमस्तदा ७१॥

The Ghata Avasthâ.

In the second stage, the airs are united into one and begin moving in the middle channel. The Yogi's posture becomes firm, and he becomes wise like a god. 71.

विष्णुत्रंथेस्तते। भेदात्परमानंदस्त्वकः। ऋतिशृत्ये विमदृश्च भेरीशब्दस्तथा भवेत्॥ ७२॥

By this means the Vişnu knot (in the throat) is pierced which is indicated by highest pleasure experienced, and then the Bherî sound (like the beating of a kettle drum) is evolved in the vacuum in the throat. 72.

त्रथ परिचयावस्था ॥ वृतीयायां तु विश्वे या विहायामद्छन्नानः । महाराज्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ ७३ ॥

The Parichaya Avasthâ.

In the third stage, the sound of a drum is known to arise in the Sûnya between the eyebrows, and then the Vâyu goes to the Mahâsûnya, which is the home of all the siddhîs. 73.

चित्तानंदं तदा जित्वा सहजानंदसंभवः। देषदुःखजराव्याधिक्षुधानिदाविवर्जितः॥७४॥

Conquering, then, the pleasures of the mind, ecstacy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep. 74.

रुद्रप्रंथिं यदा भित्वा शर्वपीठगते।ऽनिलः। निष्पत्तो वैगावः शब्दः क्वणद्वीगाक्वगो भवेत्॥ ७५॥

When the Rudra granthi is pierced and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced. 75.

एकीभूतं तदा चित्तं राजयोगाभिधानकम् । सृष्टिसंहारकर्तासा योगीश्वरसमा भवेत्॥ ७६॥

The union of the mind and the sound is called the Râja-Yoga. The (real) Yogî becomes the creator and destroyer of the universe, like God. 76.

ग्रस्तु वा मास्तु वा मुक्तिरत्रैवाखंडितं सुखम्। छयोद्भवमिदं सौख्यं राजयोगादवाप्यते ॥ ७७॥

Perpetual Happiness is achieved by this; I do not care if the muktibe not attained. This happiness, resulting from absorption [in Brahma], is obtained by means of Raja-Yoga. 77.

राजयागमजानंतः केवलं हटकर्मिणः । एतानभ्यासिना मन्ये प्रयासफलवर्जितान् ॥ ७८ ॥

Those who are ignorant of the Râja-Yoga and practise only the Hatha-Yoga, will, in my opinion, waste their energy fruitlessly. 78.

उन्मन्यवाधये शोघं भ्रध्यानं मम संमतम्। राजयागपदं प्राप्तं सुखापायाऽल्पचेतसाम्॥ सद्यः प्रत्ययसंघाया जायते नाद्जा लयः॥ ७९॥

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the *Unmani* state. For people of small intellect, it is a very easy method for obtaining perfection in the Râja-Yoga. The Laya produced by nâda, at once gives experience (of spiritual powers). 79.

नादानुसंघानसंमाधिभाजां योगीश्वराणां हृदिवर्धमानम्। ग्रानंदमेकं वचसामगम्यं जानाति तं श्रीगुरुनाथ एक॥८०॥

The happiness which increases in the hearts of Yogiswaras, who have gained success in Samadhi by means of attention to the nada, is beyond description, and is known to Sri Gura Natha alone. 80.

कतो पिघाय हस्ताभ्यां य श्राणाति व्वान मुनः। तत्र चित्तं स्थिरीक्योद्याचित्थरपटं वजेत्॥८१॥ ग्रभ्यस्यमाना नादे।ऽयं वाह्यमात्रुण्ते व्वनि मुनः॥ तत्र चित्तं स्थिरीकुर्याद्यावित्थरपटं वजेत्॥८१॥ The sound which a muni hears by closing his ears with his fingers, should be heard attentively, till the mind becomes steady in it. 81.

अभ्यास्यमाना नादोऽयं बाह्यमात्रुगुते ध्वनिम्॥ पक्षाद्विक्षे पमाखिलं जित्वा योगी सुखी भवेत्॥ ८२॥

By practising with this nâda, all other external sounds are stopped. The Yogî becomes happy by overcoming all distractions within 15 days. 82.

श्रू यते प्रथमाभ्यासे नादे। नानाविधा महान्। तताऽभ्यासे वर्धमाने श्रू यते सूक्ष्मकः॥८३॥

In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle. 83.

यादे। जलधिजीमृतभेरीभर्भरसंभवाः। मध्ये मदल्हांखात्था घंटाकाहलजास्तथा॥ ८४॥

In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the intermediate stage, they are like those produced by conch, Mridanga, bells, &c. 84.

यंते तु किंकिणीवंशवीणाभ्रमरिनःस्वनाः। इति नानाविधा नादाः श्रूयंते देहमध्यगाः ८५॥

In the last stage, the sounds resemble those from tinklets, flute, Vînâ, bee, &c. These various kinds of sounds are heard as being produced in the body. 85.

महति श्रू यमाणेऽपि मेघभेयीदिके ध्वनै। तत्र स्क्ष्मात्स्क्ष्मतरं नाद्मेव परामृशेत् ॥ ८६॥

Though hearing loud sounds like those of thunder, kettle drums, etc., one should practise with the subtle sounds also. 86.

घनमुत्सुज्य वा सूक्ष्मे सूक्ष्ममुत्सुज्य वा घने। रममाणमपि क्षिप्तं मना नान्यत्र चाळ्येत्॥८७॥

Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practising, the distracted mind does not wander elsewhere. 87.

यत्रकुत्रापि वा नादे लगति प्रथमं मनः ॥ तत्रेव सुस्थिरीभूय तेन साधे विलीयते ॥ ८८ ॥

Wherever the mind attaches itself first, it becomes steady there; and then it becomes absorbed in it. 88.

मकरंदं पिवन भू गो गंधं नापेक्षते यथा॥ नादांसकं तथा चित्तं विषयात्रहि काक्षते॥ ८९॥ Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nada, does not desire the objects of enjoyment. 89.

मनेमत्तराजेंद्रस्य विषये।द्यानचारिणः॥ नियमने समर्थोऽयं निनाद्निहातांकुद्यः॥ ९०॥

The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anahata nada. 90.

बद्धं तु नाद्बंधेन मनः संत्यक्तचाप्लम् ॥ प्रयाति सुतरां स्थेयं छिन्नपक्षः संगो यथा ॥ ९१ ॥

The mind, captivated in the snare of nada, gives up all its activity; and, like a bird with clipped wings, becomes calm at once. 91.

सर्वचितां परित्यच्य सावधानेन चेतसा ॥ नाद एवानुसंधेया यागसाम्राज्यभिच्छता ॥ ९२ ॥

Those desirous of the kingdom of Yoga, should take up the practice of hearing the anahata nada, with mind collected and free from all cares. 92.

नादोंऽतरंगसारंगबंधने वागुरायते॥ ग्रंतरंगकुरंगस्य वधे व्याधायतेऽपि च ॥ ९३॥

Nâda is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it. 93.

ग्रंतरंगस्य यमिना वाजिनः परिघायते ॥ नादोपास्तिरता नित्यमवधार्या हि ग्रेगिना ॥ ९४॥

Nada is the bolt of the stable door for the horse (the minds of the Yogas). A Yoga should determine to practise constantly in the hearing of the nada sounds. 94.

वद्धं विमुक्तचांचल्यं नादगंधकजारणात्॥ मनः पारदमाप्नोति निराहंबाख्यकेऽटनम्॥ ९५॥

Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nada, and then it roams like it in the supportless akasa or Brahma. 95.

नाद्धवर्णतः क्षिप्रमंतरंगभुजंगमः॥ विस्तृत्य सर्वमेकाग्रः कुत्रचित्रहि धावति॥ ९६॥

The mind is like a serpent, forgetting all its unsteadiness by hearing the nada, it does not run away anywhere. 96.

काष्टे प्रवर्तितो वन्हिः काष्ट्रेन सह शास्यति ॥ नादे प्रवर्तितं चित्तं नादेन सह लीयसे ॥ ९७॥

The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nada, becomes latent along with it. 97.

घंटादिनादसक्तत्व्यांतःकरणहरिणस्य ॥ प्रहरणमपि सुकरं शरसंघानप्रवीणश्चेत् ॥ ९८

The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of bells, etc.; and then it is very easy for an expert archer to kill it. 98.

> अनाहतस्य शब्दस्य ध्वनिर्य उपलभ्यते ॥ ध्वनेरंतर्गतं ज्ञे यं ज्ञे यस्यांतर्गतं मनः ॥ मनस्तत्र लयं याति तद्विष्णोः परमंपदं ॥ ९९॥

The knowable interpenetrates the anahata sound which is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the all-pervading, almighty Lord. 99.

तावदाकारासंकल्पा यावच्छन्दः प्रवर्तते ॥ निःरान्दं तत्परं ब्रह्म परमात्मेति गीयते ॥ १०० ॥

So long as the sounds continue, there is the idea of akasa. When they disappear, then it is called Para Brahma, Paramatmana. 100.

यत्किंचित्रादरूपेण श्रूयते राक्तिरेव सा॥ यस्तस्वांतो निराकारः स एव परमेश्वरः॥ १०१॥

Whatever is heard in the form of nada, is the sakti (power). That which is formless, the final state of the Tatwas, is the Parameswara. 101.

सर्वे हठलयोपाया राजयोगस्य सिद्धये॥ राजयोगसमारूढः पुरुषः कालवंचकः॥ १०२॥

All the methods of Hatha are meant for gaining success in the Raja-Yoga; for, the man, who is well-established in the Raja-Yoga, overcomes death. 102.

तत्त्वं बीजं हठः क्षेत्रमादासीन्यं जलं तिभिः॥ उन्मनी कल्पलिका सद्य एव अवर्तते॥ १०३॥

Tatwa is the seed, Hatha the field; and Indifference (Vairagya) the water. By the action of these three, the creeper Unmani thrives very rapidly. 103.

सदा नादानुसंधानात् क्षीयंते पापसंचयाः॥ निरंजने विलीयेते निश्चितं चित्तमारुता ॥ १०४॥ All the accumulations of sins are destroyed by practising always with the nada; and the mind and the airs do certainly become latent in the colorless (Paramatmana). 104.

रांखदुंदुभिनादं च न शृंगाति कदाचन॥ काष्ठवज्जायते देह उत्मन्यवस्थयाध्रुवम्॥ १०५॥

Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmanî avasthâ, his body becomes like a piece of wood. 105.

सर्वावस्थाविनिर्मुक्तः सर्वविंताविवर्जितः॥ मृतवित्वष्ठते योगी स मुक्तो नात्र संशयः॥ १०६॥

There is no doubt, such a Yogî becomes free from all states, from all cares, and remains like one dead. 106.

खाद्यते न च कालेन बाध्यते न च कर्मगा।। साध्यते न स केनापि योगी युक्तः समाधिना॥ १०७॥

He is not devoured by death, is not bound by his actions. The Yogî who is engaged in Samadhi is overpowered by none. 107.

न गंधं नरसं रूपं न च स्पर्धं न निःस्वनम् ॥ नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ १०८॥

The Yogi, engaged in Samadhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self. 108.

चित्तं न सुप्तं नाजायत्स्मृतिविस्मृतिवर्जितम् ॥ न चास्तमेति नोदेति यस्यासा मुक्त एव सः ॥ १०९ ॥

He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated. 109.

न विज्ञानाति शीतेष्णां न दुःखं न सुखं तथा ॥ न मानं नापमानं च योगी युक्तः समाधिना ॥ ११० ॥

He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogi is absorbed in Samadhi. 110.

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ॥ निःश्वासोच्छवासहीनश्च निश्चतं मुक्त एव सः ॥ १११ ॥

He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free. 111.

ग्रवध्यः सर्वशस्त्राणामशक्यः सर्वदेहिनाम् ॥ ग्रग्नाद्यो मंत्रयंत्राणां यागी युक्तः समाधिना ॥ ११२॥

The Yogi, engaged in Samadhi, cannot be killed by any instrument, and is beyond the controlling power of beings. He is beyond the reach of incantations and charms. 112.

यावनेव प्रविश्वति खरमाहता मध्यमार्गे। यावद्विद्धने भवति हृद्धमाणवातप्रविधात्॥ यावद्धगने सहजसहशं जायते नेव तस्वं॥ तावज्ज्ञानं वदति तदिदं दंभमिथ्याप्रसापः॥ ११३॥

As long as the Prâṇa does not enter and flow in the middle channel and the vindu does not become firm by the control of the movements of the Prâṇa; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man. 113.

इति हठमदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः॥ ४॥

THE END.



THE YOGA SASTRA

CONSISTING OF

AN INTRODUCTION TO YOGA PHILOSOPHY;

SANSKRIT TEXT WITH ENGLISH TRANSLATION OF

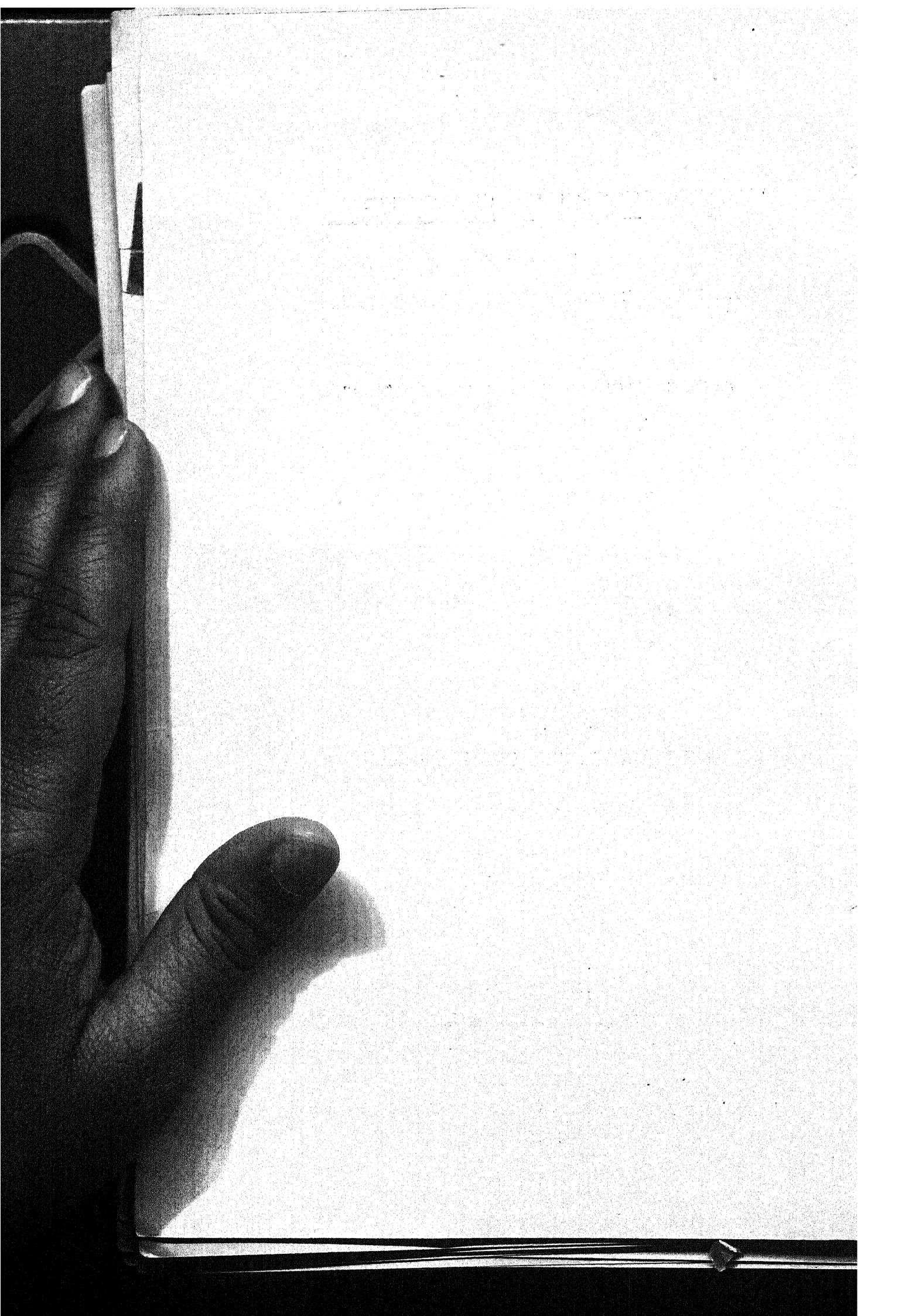
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AND OF

2. THE GHERANDA SAMHITÂ

RAI BAHADUR ŚRIŚ CHANDRA VASU

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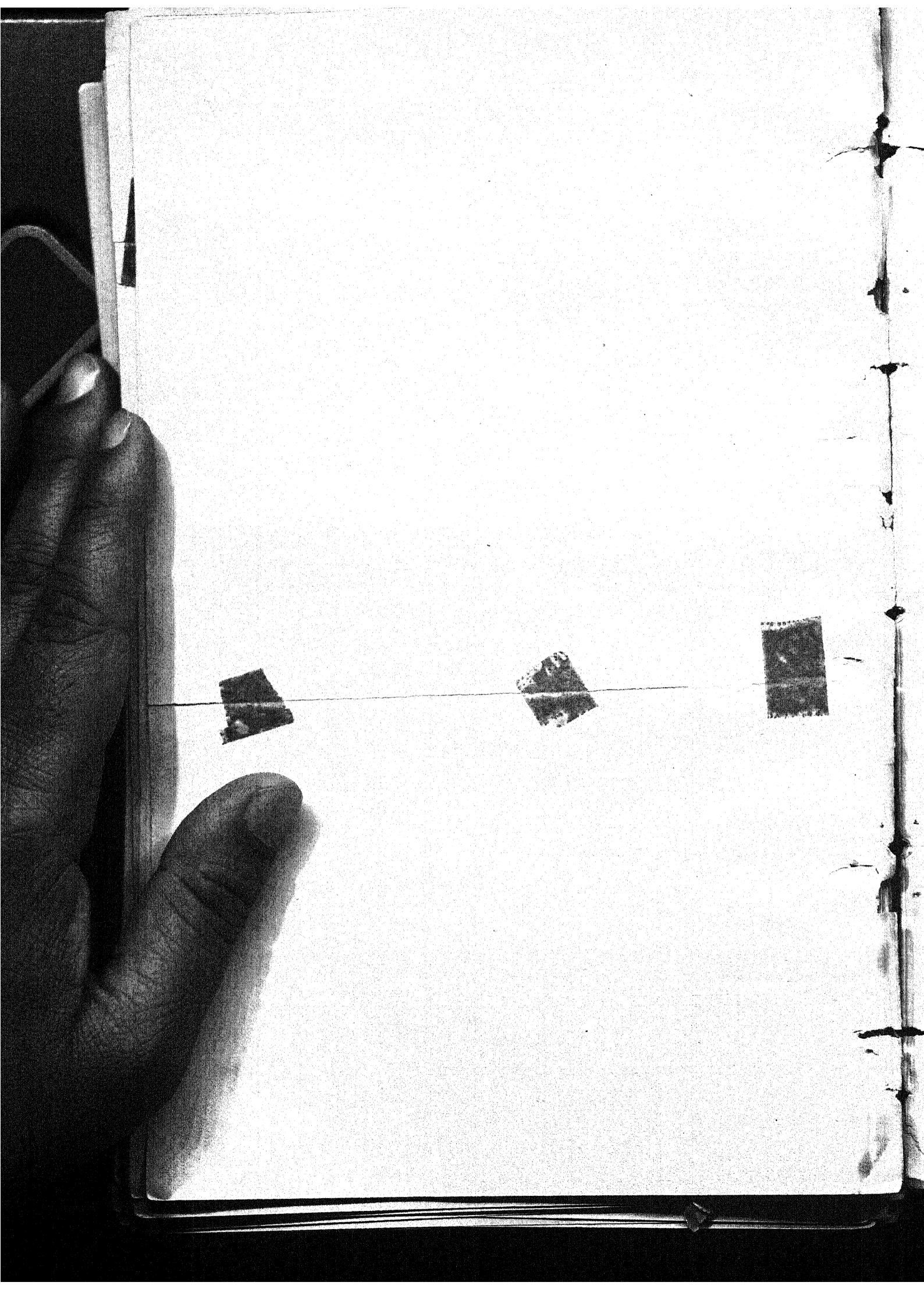
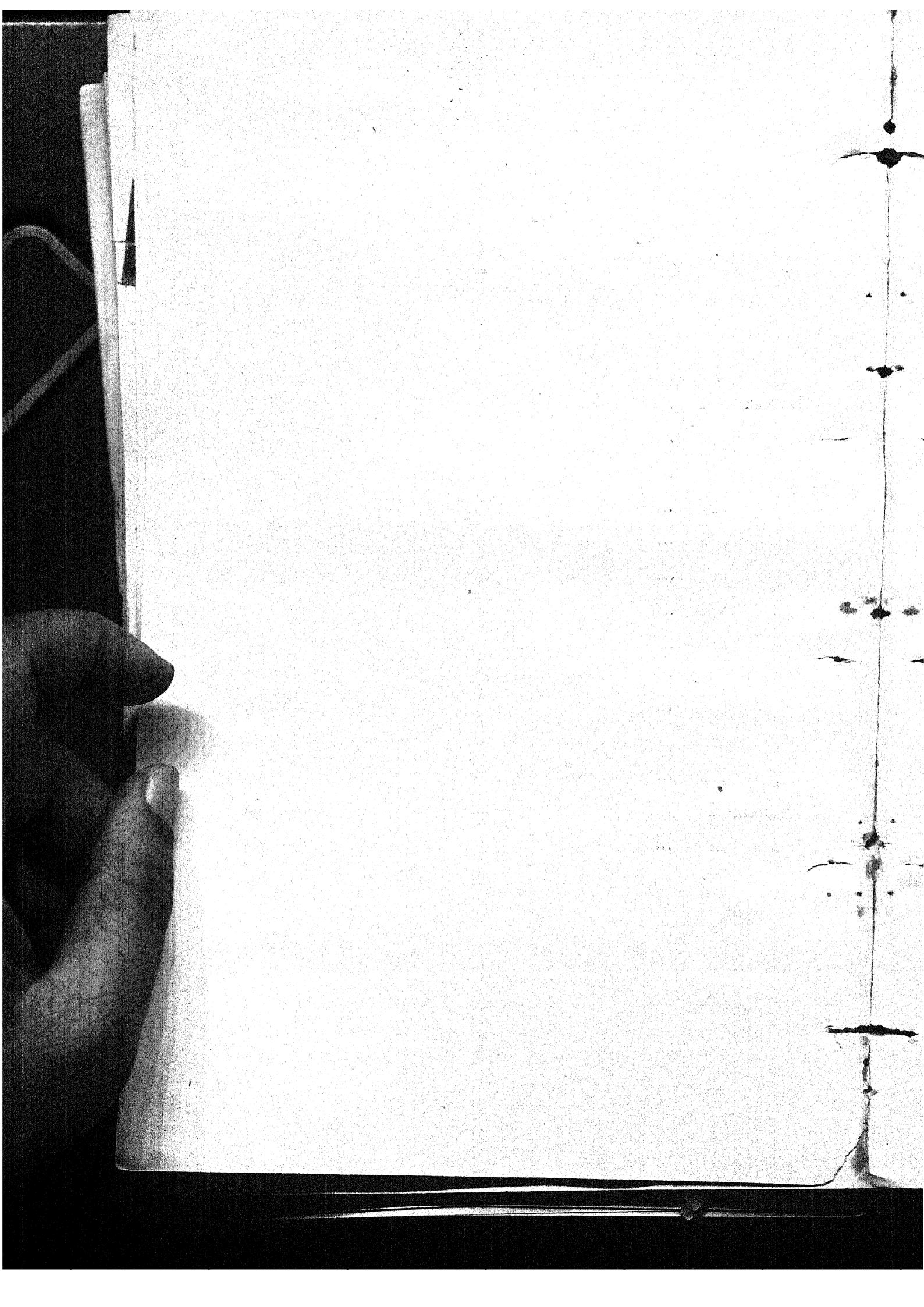


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FOREWORD.

Gheranda Sanhitâ is a Tântrika work, treating of Hatha-Yoga. It consists of a dialogue between the sage Gheranda and an enquirer called Chanda Kâpâli. The book is divided into seven Lessons or Chapters and comprises, in all, some three hundred and fifty verses. It closely follows in the foot-steps of the famous treatise on Hatha-Yoga, known as Hatha-Yoga Pradîpikâ. In fact, a large number of verses of Gheranda Sanhitâ correspond verbatim with those of the Pradîpikâ. It may, therefore, be presumed that one has borrowed from the other, or both have drawn from a common source.

The book teaches Yoga under seven heads or Sâdhanas. The first gives directions for the purification of the Body (inside and out). The second relates to Postures, the third to Mudrâs, the fourth to Pratyâhâra, the fifth to Prâṇâyâma, the sixth to Dhyâna, and the seventh to Samâdhi. These are taught successively—a chapter being devoted to each (see Ch. I. v. 9-10-11).

The theory of Hatha-Yoga, to put it broadly, is that concentration or Samâdhi can be attained by purification of the physical body and certain physical exercises. The relation between physical shell (ghata) and mind is so complete and subtle, and their inter-action is so curious and so much enveloped in mystery, that it is not strange that Hatha-Yogîs should have imagined that certain physical training will induce certain mental transformations.

Another explanation—and a later one—is that Hatha-Yoga means the Yoga or union between ha (g) and tha (z); the (g) meaning the sun; and (z) the moon; or the union of the Prâna and the Apâna Vâyus. This is also a physical process carried to a higher plane.

The first question, which an unprejudiced enquirer will naturally put, after perusing this book, will be, are all these things possible? and do these practices produce the result attributed to them?

As to the possibility of these practices, there can be no doubt. They do not violate any anatomical or physiological facts. The practices, some of them at least, may appear revolting and

disgusting, but they are not per se impossible. Moreover, many of my readers may have come across persons who can practically illustrate these. Such persons are by no means rare in India. Every place of pilgrimage, such as Benares and Allahabad, contains several of them, in various stages of progress. My own Guru showed me and all his visitors at Allahabad and Meerut several of these processes, and taught some people how to do them themselves. The difficult processes, such as Vâri-Sâra (Ch. I. 17), Agni-Sâra (I. 20), Danda-Dhauti (I. 37), Vâsa-Dhauti (I. 40), &c., were all shown by him; so also the various Vastis, Neti, Asanas, &c. Many of these may be classified as gymnastic exercises; their performers need not always be holy or saint-like personages. Several jugglers have been known to perform various Asanas and Mudras, and earn their livelihood by showing them to the public. For persons whose muscles have become stiffened and the bones hardened by age, the acquirement of several of these postures, &c., is next to impossible; and it is better that they should not court failure or disappointment by attempting these at an advanced age. But Prânâyâma (regulation of breath), Dhâranâ and Dhyâna are possible for all.

As to the utility of these processes, genuine doubts may be entertained. Many of them may appear puerile, and, if not positively injurious, at least, useless. Although it is not possible within the short space at my command, to give the rationale of all these practices, and to justify them to a doubting public, I shall briefly illustrate the advantages of some of them. Thus, to begin with Vâta-sâra (I. 15). It is the process of filling the stomach with air, and expelling the wind through the posterior passage. The greatest duct or canal in the human body is the alimentary canal, beginning with the œsophagus (throat) and ending with the rectum. It is some twenty-six feet in length. This great drain contains all the rubbish of the body. Nature periodically cleanses it. Yoga practice makes that cleansing thorough and voluntary. cleansing is incomplete, then the feetid matters putrify in the stomach and intestines, and generate noxious and deleterious gases which cause diseases. Now Vâta-sâra by passing a current of air through the canal, causes the oxidation of the fætid products of the body; and thus conduces to health, and increases digestion. In fact, it gives a tone to the whole system. Similarly, Vâri-sârais flushing the canal with water, instead of air. It thoroughly purges

the whole canal; and does the same work as an aperient or a purgative, but with ten times more efficacy and without the injurious effects of these drugs. A person, knowing Vâtasâra and Vârisâra, stands in no need of purgatives: the same may be said of Bahiskrita Dhauti (I. 22). By Agnisâra (I. 20), the nerves and muscles of the stomach are brought under the control of volition; and by the gentle shaking of the stomach and the intestines, these organs lose their lethargy, and act with greater vigour. The washing taught in I. 23, 24, is a little dangerous, and may lead to prolapsus, and, a person who can do Vâri Sâra need not do this. The advantages of cleaning the teeth and the tongue are obvious, and, need not be dilated upon. The lengthening of the tongue (I. 32) is necessary for performing hybernation. In doing this, man but imitates the lower creation, like frogs, &c., who in hybernating turn their tongues upward, closing the respiratory passage. Perhaps, the most interesting of all Dhautis is the Vâsa-Dhauti (I. 41), which has led unobservant persons to the belief that the Yogîs can bring out the intestines by the mouth, wash them, and then swallowing them again place them in their proper position. This Dhauti is, however, a very simple process, and by so doing the mucus, phlegm, &c., adhering to the sides of the alimentary canal are removed. Water and air could not remove these viscid substances that stick to the sides of the canal.

The Neti, an easy process, clears the nostrils; and cures the tendency or predisposition to cold and catarrh. The Kapâlabhâti (I. 55) is a means of cleansing the frontal sinus, said to be the seat of Intelligence. This hollow cannot be directly reached from the outside, but by this process of Kapâlbhâti, the nerves surrounding it and spreading over the fore-head are brought into play and invigorated.

The various Asanas taught in Chapter II are gymnastic exercises, good for general health and peace of mind, and calming of passions. The thirty-two Asanas taught in this book are not all of equal efficacy or importance. Padmasana is generally approved by all. The others may be practised occasionally for variation and recreation. Some of these postures help in checking animal passions by causing atrophy of the nerves of particular places. Others by straining and stretching of certain muscles create a pleasant sensation of strength and refreshment. The Asanas are antidotes to the sedentary contemplation of Yoga—a habit

which may otherwise lead to mental hallucinations and nervous disorders.

The Mudrâs are similar to Âsanas in their action and efficacy. The gazing taught in some of these induces hypnotic sleep; and the Bandhas, by closing all the exits for air, produce a tension within the system, generating thereby a sort of electric current or force, called Kundalini Sakti. It is this Sakti which is the help-mate of the Yogîs in performing their wonders. The Khechari Mudrâ (III. 25-27) causes levitation of the body. That levitation is possible has now been established beyond doubt. What the particular conditions are, under which this takes place, has not yet been fully investigated by Western Science; but that the restraining of breath is one of these conditions may be said to be an undoubted truth. The Saktichâlana is a mysterious process, and until a person practically realises it, he can hardly believe it. The Mudrâs are mixed physical and mental processes, a bridge between Âsanas and Pratyâhâra.

The subject of Pratyâhâra is treated in Chapter IV in five slokas. It is the process of restraining the mind from wandering, and restricting it to a fixed idea. All the five senses must be controlled, and they should not be allowed to divert the attention.

Prânâyâma is the Hatha-Yoga par excellence. It is as dangerous when practised without the supervision of a competent teacher, as it is useful when practised under his supervision. To quote the words of a great authority on this subject: "By practising it according to rule, all diseases are destroyed; but by doing so irregularly, all diseases are generated, such as hiccough, asthma, cough, head-ache, ear-ache, diseases of the eye, &c." A practical Guru is absolutely necessary to teach Prânâyâma: the directions given in this book are useful as subsidiary rules. Many mistakes and dangers will, however, be warded off by a strict adherence to these rules. The place—a small and solitary cell; the time spring and autumn; the food-light and sâtwika; these are some of the important preliminaries. Over-exertion, fasting, &c., should be avoided (V. 30.) This shows clearly that Hatha-Yoga is not to be confounded with asceticism. It is far from that. As the training of an athlete is not asceticism; so that of a Hatha-Yogi is far from being so. True, celibacy is a necessary condition for both, but then that alone does not constitute asceticism. The directions regarding food are peculiar for the people of Bengal, the author

of this treatise being apparently a Vaishnava of Bengal. For other countries and persons, these directions may not be applicable in their entirety. But animal food, intoxicating liquors, tobacco, and drugs are strictly prohibited for all climes.

There are three parts of Prânâyâma:—Pûraka or drawing in of the breath; Kumbhaka or retaining the breath; and Rechaka or expelling the breath. The proportion of these should be 1:4:2; i.e., if Pûraka takes 12 seconds, Kumbhaka should be 48 seconds, and Rechaka 24 seconds. The ratio being kept the same, the period of retention, &c., may be increased ad infinitum. The beginner should proceed cautiously, and should not increase the periods of 16: 64: 32 seconds. He should carefully note the various mental and physical changes going on in his system while practising it. Perspiration should be wiped off with a dry towel: nor should he be afraid when he begins to feel a sort of quiver all over the body. Sometimes he may be jerked off his seat, sometimes he may involuntarily jump about the room like a frog. These should not frighten him. Sometimes there may be no physical manifestations, but mental reactions. He may hear noises, see visions, smell strange odours, or taste delightful delicacies. These are for the most part hallucinations, indicating an excited state of the nervous system. These will soon go off of themselves when not attended to. But flashes of truth will also illumine his heart now and then. Sometimes in the Chidakasa, he may see reflected distant scenes and events, thoughts of persons will become visible to him; and he himself may leave his body and be carried in space with incalculable velocity. All these symptoms accompany Prânâyâma. The Guru must always be near at hand to help and control: for otherwise insanity and not clairvoyance may be the outcome of all this. These are the results of higher stages of Prânâyâma. But every person may practise this for two or three minutes, and experience its beneficial results on his own body. Petty disorders. like head-ache, stomach-ache, chill before fever, weariness of body and mind will vanish instantaneously by performing two or three Kumbhakas. Some persons are born with the faculty of performing Prânâyâma-Swedenbourg was a living example of this in the West. All persons unconsciously perform Prânâyâma when absorbed in deep thinking.

The ten Vâyus (V. 60) are the various nervous forces or currents of the human body.

The various sorts of Kumbhakas taught in Chapter V do not require much elucidation. The Bhrâmarî Kumbhaka (V. 77), however, is a little peculiar. It leads one to hear the various sounds called Anahata. These sounds are said to be caused within the body by the rushing of the blood through the arteries and veins. The fixing of mind on these sounds soon produces trance.

Dhyâna and Samâdhi are purely mental processes. Fixity and one-pointedness of attention produce trance. The experiments of hypnotism prove this. To fix the mind on one idea produces

exaltation of mental faculties.

S. C. V.

FOREWORD.

Siva Samhitâ is a Tântrika treatise on Yoga. It was translated by me as far back as 1884 and first published in the *Arya* of Lahore—a monthly journal conducted by the late Mr. R. C. Bary.

The mystic phraseology of the Tantras is very difficult to understand. My brother, Major B. D. Basu, I. M. S., the Editor of the Series of these Sacred Books of the Hindus, said in his Prize Essay on the Hindu System of Medicine published in the Guy's Hospital Gazette of London (1889), regarding the anatomy of the Tantras:—

"When these Tantras will be studied by oriental scholars, as closely as they have explored other branches of Sanskrit learning, the anatomical knowledge of the ancient Hindus shall be better known to the world;" for, according to him, "better anatomy is given in the Tantras than in the medical works of the Hindus."

"From Siva Samhità we learn that the Hindus were acquainted with the spinal-cord and the brain. They knew that the central nervous system is composed of grey and white matters. They discovered the central canal of the spinal-cord, and traced its connexion, through the fourth and third ventricles, with the lateral ventricles of the brain. They call it Brahmarandhra, or the dwelling-house of the human soul. The same Tantric work gives a description of the several ganglia and plexuses of the nervous system. The brain is said to be composed of Chandrakalâ or convolutions resembling half-moons."

In a paper on the Anatomy of the Tantras, originally published in the "Theosophist" for March 1888, Major Basu has tried to unravel the mystery of the Yogîs and Tântrists regarding the nerves and nerve-centres, and identify the Nâdîs, Chakras, and Padmas. The following is a reproduction from that paper:

"The language of the Tantras being too allegorical and too mystical to be understood by the uninitiated, it is very difficult to identify the Nâdîs, the Chakras, and the Padmas described in them.

'However, some of the spots are easily identifiable from their simple and lucid description. Thus it is apparent that the

"nectar-rayed moon" (vide Shiva Samhitâ, Ch. II, verse (6) is the underpart of the brain; that "Suṣumnâ" is the spinal cord; "Idâ" and "Pingalâ" are the left and right sympathetic cords respectively."

We shall try now to identify some of the nervous structures described in the Tantras:—

"Chitra."—From the description of this Nâdi in the Tantras (Shiva Samhitâ, Ch. II, verses 18-19), it may be identified with the grey matter of the spinal cord. For "in it is the subtlest" of all hollows called 'Brahmarandhra,' which is nothing else save the central canal of the spinal cord—a structure whose functions remain as yet to be discovered by the physiologists. The Tantrists appear to have traced its connection with the lateral ventricles of the brain. It has been considered by them to be the seat of the human soul. Even in these days, when it is no exaggeration to say that the Hindus have quite forgotten the scientific truths discovered by their ancestors, they point to the hollow space in the crown of the head (known as the anterior fontanalle) of the new-born child as the Brahmarandhra.

Every tyro in anatomy knows that this space contains the lateral ventricles of the brain.

The "Sacred Trivenî" (Shiva Samhitâ, Ch. V, p. 52) is the spot in the medulla oblongata where the sympathetic cords join together or whence they take their origin. (Vide Ashby's Notes on Physiology,—Article Medulla Oblongata). The mystic Mount Kailâsa Shiva (Samhitâ, Ch. V, p. 154) is certainly the brain.

Padmas and Chakras.—Great difficulty arises in identifying these Padmas and Chakras. What are these structures one is tempted to ask? Are they real, or do they only exist in the imagination of the Tântrists? Though we are unable to satisfactorily identify them, we nevertheless believe that the Tântrists obtained their knowledge about them by dissection. These terms have been indefinitely used to designate two different nervous structures, viz.:—nervous plexuses and ganglia. But it may be questioned, how are we authorized to identify the Tântric Padmas and Chakras with either the ganglia or plexuses of the modern anatomists. Our reasons for doing so are the following:

1st.—The position of some of these Padmas and Chakras corresponds with that of the plexus or ganglion of the madern anatomists.

2nd.—These Chakras are said to be composed of petals designated by certain letters, which clearly point to either the nerves that go to form a ganglion or plexus, or the nerves distributed from such ganglion or plexus.

3rd.—Certain forces are said to be concentrated in these Chakras, thus identifying them with the plexuses or ganglia which the modern physiologists have proved to be "separate and independent nervous centres."

This Nâdî Suşumnâ has six Padmas (Shiva Samhitâ, Ch. II, v, 27, p. 12), evidently signifying the six nervous plexuses formed by the spinal cord.

The description of the thousand-petalled lotus (Shiva Samhitâ, p. 51) shows it to be the medulla oblongata.

We proceed next to the identification of the famous six Chakras of the Tantras:—

- i. Mulâdhâra Chakra (Shiva Samhitâ, p. 44) is the sacral plexus.
- ii. Swadhisthâna Chakra (Shiva Samhitâ, p. 46). There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists.
- iii. Manipur Chakra (Shiva Samhitâ, p. 47) appears to be the epigastric plexus.
- iv. Anahat Chakra (Shiva Samhitâ, p. 47) is the cardiac plexus.
- v. Vişudha Chakra (Shiva Samhitâ, p. 48) is either the laryngeal or pharyngeal plexus.
 - vi. Ajna Chakra (Shiva Samhitâ, p. 47) is the cavernous plexus.

We have very briefly hastened over the six Tântric Chakras. We see that these Chakras are the vital and important sympathetic plexuses, and preside over all the functions of organic life.

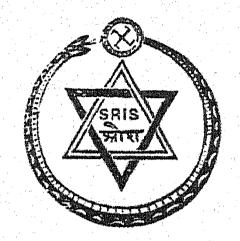
There can be little doubt that by the "contemplation" on these Chakras, one obtains psychic powers.

"Contemplation" leads to control over the functions of these Chakras or plexuses. "The intimate connection between the sympathetic nerves and the great viscera renders it highly probable that the sympathetic system has mainly to do with the organic functions. " "The sympathetic is the system of organic life." When one gets control over the sympathetic nervous system, one is the master of one's body, one can die at will. The heart beats at his will. The lungs, the intestines, nay, all the different viscera of the body, carry on their allotted duties at the command of such a Yogî. Verily, verily that is the stage of Samâdhi.

Pratyâhâra must be clearly distinguished from Samâdhi. No more serious mistake, we think, can be committed than considering the hybernation of the reptiles and other animals as illustrating the Samâdhi stage of the Yogîs. The hybernation corresponds with the Pratyâhâra, and not the Samâdhi stage of Yoga. Pratyâhâra has been compared with the stage of insensibility produced by the administration of anæsthetics, e.g., chloroform. But it is a well-known fact that the inhalation of chloroform has little perceptible effect upon the sympathetic nerves. The spiritual consciousness of man is intensified only when the functions of the organic life are brought under his control, and when he can modify and regulate the functions of the different viscera. We repeat that that is the stage of Samâdhi.

It behoves all students of Yoga and occultism then to gain a clear knowledge of these six Chakras, from the contemplation of which they can aspire to attain to the stage of Samadhi."

In this connection, Dr. Brajendra Nath Seal's Physical Sciences of the Hindus, and the late Revd. Dr. Arthur Ewing's The Hindu Conception of the Functions of Breath may also be profitably consulted.



INTRODUCTION

TO

YOGA PHILOSOPHY.

CHAPTER I.

PRELIMINARY.

Yoga schittavritti-nirodhah.

Yoga has been defined by Patanjali as the restraint of mental modifications (Vrittis). Any discussion of this subject, therefore, necessarily branches itself into three parts, viz., (1) the Mind, (2) its modifications (3) and the mode of restraining them. No treatise on Yoga, can be complete, which does not enter into these questions. The nature of mind is the first thing which ought to be explained. It would embrace an enquiry into all those hypotheses which philosophers have formed about this entity. Is it immaterial and self-existent, or is it material and perishing, subject to dissolution with the body? Is it the same as spirit or is it apart from it? Is it merely a dream, a shadow, a reflection of the Supreme; or is it a separate and entire entity by itself? Such and many other questions of this nature must be answered before one has done away with the subject of Chitta (Mind). The second part consits of the enumeration, classification, and definitions of the various faculties of the mind. This part is generally free from controversy, as the faculties are facts more widely known and comprehended. This branch is what is known by the name of psychology. So far all the enquiry may be said to be preliminary:—but a preliminary absolutely necessary for the right understanding of the third part—viz., Nirodha or restraint. That division contains all those various methods adopted by the ancients as well as the moderns for the concentration of the mind, which is the essence of Yoga. All the questions of diet, sleep, exercise, posture, &c., facilitating concentration naturally fall in that sub-division. A comparative view may also be taken in that as to the various means adopted by Yogis, saints, &c., for this purpose, as well as the contrivances used by the modern mystics to bring about this state of mind. In conclusion, we shall try to show what are the good results of Yoga, what are the spiritual faculties which it developes, what new channels for the acquisition of knowledge it opens, what new powers of work it creates and what a source of innocent, but sublime, happiness it forms for its votaries.

In this chapter we shall treat of two things:—first, the importance of the study of this Science, and second, the various objections which are generally raised against this subject.

The Importance of the study of this Science, and Objections.

The usefulness of this science as a means of mental culture has been often questioned. There are to be found many who even deny it the title of science. To their minds, the art and philosophy of Yoga have no better claims to be recognised as a branch of science, than alchemy or astrology. To them it is a dream of the poets, a hallucination of the enthusiasts. By what process of reasoning they have come to this conclusion, a conclusion contradicting almost all the religious as well as the philosophical convictions of the ancient and the modern times—is not very easy to decide. But so far as we can find, much of disbelief and scepticism is to be attributed to the ignorance of the real truths of Yoga. In India many understand by the word Yogi, those hideous specimens of humanity who parade through our streets bedaubed with dirt and ash,-frightening the children, and extorting money from timid and good-natured folk by threats, abuse or pertinacity of demand. Of course, all true Yogis renounce any fraternity with these. If these painted caricatures by any stretch of language can be called Yogis, surely their yoga (communion) is with ash and dirt, with mud and money.

There is another class of persons who have assumed this honored and sacred title, and who by their bigotry and ignorance have proved a great stumbling-block to the progress of this science. I mean the Hatha Yogis, those strange ascetics who by inflicting

tortures and exquisite pains to their flesh, hope to liberate their spirits. Through a mistaken idea that mind and matter must necessarily be opposed to each other, they have evolved a philosophy of torture, whose fundamental doctrine seems to be:-the greater the power of spirit, the less you are pained by tortures. Some of these persons are seen sitting in the same posture for years together, their legs half paralysed by unuse; some are seen with their hands upraised, which they never bring down, and which wither away and become dead stalks; while others, in their supreme contempt of nature and everything natural, prefer to pass severe winter among snows, and the burning days of summer surrounded by fire. These persons by their misdirected energy and enthusiasm, have already done a good deal of mischief. They have engendered a belief in ordinary minds that Yoga is perfectly unattainable without austerities, that persons not prepared to fight with their physical nature such severe struggles as these Hatha Yogis, should never expect to make any spiritual progress.

Another, but far more gentle and rational, class of Yogis are those who might be called recluses. These persons are often very intelligent, and sometimes well-educated. But to us, these persons also seem to labor under a great error. By some false physical analogy they think that it is impossible to practise Yoga in household life, that to attain perfection in Yoga one must leave father and mother, wife and children, and run to deserts or high mountains. According to such, the magnetic and mental atmosphere (?) of cities and inhabited places is not favorable to spiritual culture, and only the deep solitudes of a cave or a desert are the best helps for Yoga. This belief that no householder can be a Yogi, is one tacitly believed in by our spiritual-minded Hindu brothers, who would no more think of practising Yoga without turning an ascetic than travelling to the moon. Nay, this belief is carried to an absurd extent by some sentimental Yogis of recluse type, who seriously maintain that the sacred and divine tie of marriage is an insuperable barrier in the path of a neophyte.

Looking on the disgusting spectacle of the ash-besmeared and lazy beggar, the horrible self-infictions of the Hatha Yogi, and inhuman apathy of the recluse, no wonder that many should think that Yoga is after all a great humbug, not worth the consideration of any sane man.

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There is another class of objectors, who cannot bring their minds to believe the strange and weird powers which the practice of Yoga gives to its votary. Such are the scientists of our day-men of eminent learning and clear understanding, persons fitted by their education and pursuits for the proper investigation of such a complicated subject as Yoga. It is a pity that they should look with sublime disdain on the claims of Yoga to be recognised as a science. Powers such as those possessed by Sankaracharya and Guru Nanak-foresight, transference of their chitta into other bodies, projecting their Kâma-Rûpa to distant places, healing the sick, &c., are so many stumbling-blocks to the modern scientist. Brought up in a school of severe reasoning, and strict and accurate observation and experiment, the scientist is unwilling to give his credence to the high pretensions of the Yogi without convincing proofs. Nor do we think that the demand is unnatural. But we had hoped, that his own good sense would have shown the scientist the futility of his objection. He ought to have known, that, while his science deals with things which can be perceived by the senses, and therefore can be demonstrated to all average humanity the very alphâbets of Yoga are Jivâtmâ and Paramâtmâthings essentially supersensuous. In fact, there can be no analogy between the physical sciences and Yoga in this respect. The study of both the physical and mental sciences must, no doubt, be conducted through experiment and observation, but the objects of one are all tangible and outside of us, while the other has its materials in inward ideas and thoughts. Mathematics is perhaps the only science which can afford any slight analogy to Yoga. As it would be impossible for a common man to understand the calculations by which an astronomer predicts an eclipse, unless he goes through years of mental training in Mathematics, so it is much more impossible to make ordinary scientific minds grasp the conclusions of Yoga, unless they are regularly initiated. As to the question why Yogis do not show phenomena, it might be answered in two ways. All Yogis have not the power of producing the visible manifestation of invisible forces. By far the great majority of Hindu Yogis practise it for the sake of spiritual development, and serenity and calmness of mind. Siddhis (psychic powers) are no ambition of their souls; they do not court them; nor are they elated if they produce some phenomena now and then. Their eyes bent upon mokhsha, these students of Yoga do not tarry in their course to pick up these baubles of Sieldhis. Such persons, though never showing a single phenomenon in the course of their whole lives, intuitively produce conviction to our hearts by the purity, nay, almost the divinity of their lives. You can distinguish a real Yogi out of thousands, by that inexpressible serenity of his countenance, that nameless something about his look, voice and every movement of his limb, which are the invariable results of Sama and Dama—the control of mind and the control of senses. Wherever a Yogi goes, he carries happiness and purity with him. It is impossible to see a Yogi without being pleasantly influenced by him. He is the natural leader of humanity; his intense self-communion and concentration make him honored and respected, without any courting on his part. In short, a Yogi carries his credentials on his face. Such are the Yogis, with whom some of our readers might have had the pleasure of passing the happiest periods of their lives; and if we are convinced of anything it is this that, be Yoga a delusion or hallucination, it certainly makes one happy.

That class of Yogis, who are called Siddhas, and who can produce phenomena, are extremely rare; or at least they do not mingle much with mankind. But they are not so rare, as deligent search may not reveal them to the enquirer. It is these Siddhas only who can satisfy the experimental spirit of the scientist. It is they who at will can produce those psychical phenomena which cannot but convince the most confirmed sceptic. But for reasons, best known to them, Siddhas are always very reserved in displaying their powers to strangers. Long acquaintance and great intimacy with them can only break their reserve. Our scientific reader may very justly wonder at this, and think it rather inexplicable that persons knowing such a strange science should hesitate to establish its truth to the satisfaction of the outside world.

But this conduct of the Siddhas is not all so inexplicable and mysterious. Now, if we mistake not, a majority of the Siddhas are Hindus or belong to races nearly allied to Aryas. And Hindus, as is well-known, are the most jealous people on earth as regards their sciences. It is very hard to gain their confidence. The people of India have learned by sad experience that the only means of preserving their science and sacred scripture is in keeping them in strict secrecy. And it was no doubt a very safe means of preservation in olden times. We cannot but approve the policy of

our ancestors in this respect. The world would not have appreciated the merits of our Sastras and Vedas had they been made public earlier. We are certain that many of our scientific works would not have been understood by the world two centuries before, even if made known to it. Even now, with all the advance which the sciences of language and grammar have made, we find how great injustice is done to our literature by occasional misinterpretation. It is only of late that our Panini's grammar has been acknowledged as the best treatise on the subject, nay, we may go even so far as to assert, that it is to the discovery of this book that we see all the attempts of modern Europe for the construction of a Universal Grammar. Well, when even Indian Pandits, who are anything but Yogis, were so very jealous with regard to those secular sciences, shall we blame the Siddhas that they are not more explicit and open. Surely they must have very good grounds for keeping their powers concealed from the gaze of the uninitiated profane. Surely we have no right to call them impostors and their science a moonshine, if they do not comply with our idle importunities. To sincere seekers after knowledge, to those who pant for spiritual regeneration, they are always accessible. They are ready to teach their science; they but seek persons who deserve that high gift. Where is the adhikari, the truly qualified student. Where is he who has fitted himself by mental training, to pursue and understand the process or the processes, by which a Yogi acquires these mental powers? Where is the person who has the firmness of will, earnestness of purpose, doggedness of perseverance, by which alone success in any undertaking can be ensured? We know how few are the men who make any marked success in the ordinary human sciences. We do not see Newtons, Franklins, Tyndalls and Darwins everywhere, and must we expect to see Yogis and Siddhas made out of ordinary men-men whose spirituality is altogether dormant or dead.

CHAPTER II.

DEFINITIONS.

For ready reference, we here give the definitions of some of the important words. These definitions, as far as possible, are in the words of Patanjali.

- 1. Yaga is the restraining of the modifications of the thinking principle.
- 2. Samādhi (Meditation) is the intentness on a single point; or that state of knowledge in which the mind, having avoided the obstacles, is well fixed on, or confined to, one object only. It is a continual concentration of thought, by means of which all external objects, and even one's own individuality, are forgotten, and the mind fixed completely and immovably on the One Being.
- 3. Samprajnâta-samâdhi (Meditation with distinct cognition) is that form of meditation which arises from the attendance of argumentation (vitarka), deliberation (vichâra), beatitude (ânanda), and egotism (asmita).
- 4. Asamprajñâta-samâdhi (Meditation without distinct recognition) is independent of any fresh antecedent, being in the shape of the self-reproduction of thought, after the departure of all objects.
- 5. Abhyâsa (Practice) is the repeated effort that the internal organ—Chitta—shall remain in its unmodified state, and in a firm position, without regard for the end in view, and perseveringly adhered to for a long time unintermittingly.
- 6. Vairâgya (Indifference) is the consciousness of having overcome one's desires; this consciousness is of one who neither thirsts after the objects that are seen on earth, nor those that are heard of in the Scriptures.
- 7. Vritti (Modification of the internal organ) is the modification produced from either of the following five causes:—
 - (a). Pramâna (Evidence of right notion) is that which arises from perception, inference and testimony.
 - (b). Viparyâya (Misconception) is incorrect notion, not staying in the proper form of that, in respect whereof the misconception is entertained.

Vikalpa (Doubt);—a notion devoid of a thing in reality corresponding thereto, following upon knowledge produced by words.

Nidrâ (Sleep) depends on the conception of nothing. (d).

Smriti (Memory) is the not letting go of an object, of which the mind has been aware.

8. Iśwara (Lord) is a particular Spirit (Purusha) untouched by troubles, works, fruits, or deserts, in whom the germ of the omniscient becomes infinite, who is the preceptor even of the first, for he is not limited by time, and whose name is Glory.

9. Drashtâ (Seer, soul) is a vision simply, though pure, looking directly; it is the spectator merely through proximity. It

is the mere thought. It alone is the experiencer.

10. Avidya (Ignorance) is the notion that the transitory, the impure, the evil and what is not-soul, are eternal, pure, joy and

11. Asmità (Egotism) is the identifying of the power that soul.

sees with the power of seeing. 12. Råga (Desire) is that which dwells on pleasure: it is longing for the means of enjoyment.

13. Dweşa (Aversion) is that which dwells on pain.

14. Abhinivesa (Tenacity of life) is the attachment which every one feels naturally to the body, through dread of death.

15. Yama (Forbearance) consists of not killing, veracity,

not stealing, continence, and not coveting.

16. Niyama (Religious observances) includes purification, contentment, austerity, inaudible mutterings, and persevering devotion to the Lord (Îswara).

17. Asana (Posture) is the position which one sets himself

to. It must be steady and pleasant.

18. Prânâyâma (Regulation of the breath) is the cutting short of the motion of inspiration and expiration.

19. Pratyahâra (Restraint) is the accommodation of the senses to the nature of the mind, in the absence of the concernment with each one's own object. It is the complete subjugation of the senses.

20. Dhâranâ (Attention) is the fixing of the internal organ

(Chitta) to a place. 21. Dhyâna (Contemplation) is the course of uniform (fixed only on one object) modification of knowledge at that place where the internal organ is fixed in Dhâranâ.

- 22. Samâdhi (Modification) [see Def. 2] is the same contemplation or Dhyâna when it arises only about a material substance or object of sense, and therefore it is then like non-existence of itself and like ignorance.
- 23. Sanyama is the three, Dhâranâ, Dhyâna and Samâdhi, operating only on one object; or the technical name, for the above three taken together, is Sanyama.
- 24. Antaranga (Interior) is the name applied in Samprajñâta Samâdhi to the three Yogângas: Dhâranâ, Dhyâna, and Samâdhi.
- 25. Bahirañga (Exterior) is the name applied in Samprajñâta Samadhi to the five Yogangas: Yama, Niyama, Âsana, Prânâyâma, and Pratyâhàra.
- 26. Dharma is that which follows upon, or has the properties in, the shape of Sânta (tranquil), Udita (risen), and Avyapradesya (incapable of denomination). In other words, Dharma means the substance to which properties adhere.
- 27. Siddhis are the psychic faculties developed from the practice of Yoga.

CHAPTER III.

THE student of Yoga should, as far as possible, make up his mind what kind of Yoga method he is going to adopt. For, though the aim of the various systems of Yoga is the concentration of the mind, yet some are more difficult than the others, some lead to the attainment of Yoga earlier than the rest. Even there is difference in the capacity of student which ought to be taken into consideration. There cannot be given any hard and fast rule for all. All that can be done is to give the first principles, the primary truths, and leave the rest to the intelligent student to evolve out for himself. Difference of age, difference of education, religion, race and nationality, require different treatment from the hand of the master. Thus the methods of Hatha Yoga are such which an adult, after a certain age, can master with extreme difficulty, while to the plastic and supple limbs of a child or a boy of ten and twelve they are very easy of attainment. Similarly, a man whose mind is well cultivated with philosophy and poetry, whose fancy is vivid, whose imagination quick and creative, need not undergo any of those preliminary methods laid down in the treatises of Yoga for the development of imagination.

The period within which success in Yoga is acquired by the student also has proportional variation. To an energetic and enthusiastic nature success may crown his efforts very soon, while a dull person may pass years ere he understands the first principles of this mind-regulating philosophy. The treatises of Hindu Yoga are full of dissertations about the various kinds of persons fitted to acquire Yoga. In fact, the chapter on adhikaris, persons fitted for Yoga, forms generally the first in various systems of Yoga. The father of Yoga philosophy, Patañjali, disposes of this question with his characteristic brevity and universality by two Sûtras or aphorisms. That which puzzled the brains of the latter-day Yogis, and on which so much ingenuity has been mis-spent, has been compressed likewise by Patañjali within the narrow but all-embracing compass of two lines. Aphorism twenty-two, book first, enunciates: -- "According to the nature of the methods-the mild, the medium, and the transcendent—adopted, the ascetics who adopt method, are of nine kinds."

In accordance with this division, there are nine classes of followers of Yoga. In the mild variety there are three sub-divisions, and similarly with the medium and the transcendental methods. The following table shows the different kinds of followers of Yoga:—

Methods.	Classes of followers.		
	Mildly impetuous (Mridu samvega) simple or energetic.	Moderately impetuous (Madhya samvega) or impetuous.	Hotly impetuous (Tivra samvega) or hot.
Mild (Mridu) Medium	1. Mildly energetic.	4. Mildly impetuous.	7. Mildly hot.
(Madhya) Transcendent	2. Middlingly energetic.	5. Middling ly impetuous.	8. Middlin gly hot.
(Adhimâtra)	3. Extremely energetic.	6. Extremely impetuous.	9. Extremely hot.

Patanjali promises speedy success to him who is hotly impetuous and follows the transcendental method i.e., he who comes under the ninth class of transcendent, hotly impetuous. Thus there is ample room for the student of Yoga Vidyâ to select from. He may follow the mild method, which is the lowest, or he may, if he can, take up the Adhimatra method. An explanation of these methods will be given further on. Now we shall speak of some of the preliminary things conducive to the concentration of mind, and thereby unfolding the spiritual powers latent in every human soul. In this chapter we intend to dwell on the following points—food, dress, habits, and place.

Patanjali in his aphorisms does not touch on any one of these points. He takes it for granted that the followers of Yoga have this requisite knowledge. In fact, the directions which the later authors on Yoga have given are such as are applicable not only exclusively to the student of occultism, but to every description of students. Nevertheless, we shall give here some short hints on this subject.

As regards dress, it must be borne in mind that the concentration is best facilitated when one is warmly dressed, and his attention is not distracted by the changes of weather. We think it highly unphilosophical to renounce all dress in the first stage of Yoga abhyāsa, as many of the Sādhus are seen to do. Instead of

helping in any way the fixing of attention, their naked bodies continually divert their thought. No doubt, the master Yogi needs no external help to protect his body from the inclemencies of the weather. He can throw around him an impenetrable veil of dkdsa, and defy the forces of nature; but what a master may do with impunity, can never be done by a neophyte without injury. The dress should not be too tight nor too loose, and, as far as possible, it should not be sewn by a tailor. If sewn-cloth cannot be dispensed with, let it be well purified of all foreign magnetism as far as possible. The clothes should be washed well every day by the student himself if possible, and it should be made a rule to change the lower garment at least once a day, and in no case to keep it on for two days without washing. The materials of which the dress of a Yogi should be made ought to be of non-conductors like silk, wool, cotton, &c.

As to the food most conducive to the spiritual and pschyic development, the authorities are unanimous in favor of a vegetarian diet, not that there were no Yogis who were meat-eaters, but it has been found by the concurrent experience of ages that meat, while it increases animal activity, decreases the power of concentration. All races of meat-eaters are physically active and strong, but the same cannot be said of their spiritual state. Animal passions and appetites are increased by the carnivorous diet, and the natural and constant restlessness of carnivorous animals is diametrically opposed to those conditions which favour quietness and abstraction. In recommending a vegetable diet for the student of the Yoga, we need not enforce our doctrine from consideration of occult philosophy, which he would not be in a position to understand were we to do so. In the very first stage of Yoga, viz., Yama, the student is exhorted to practise maitri, universal kindness, and how can this be consistent with the cruel system of butchering innocent creatures for satisfaction of one's taste. We need not disprove the position of those who try to equivocate with their own conscience by saying that it is not they who kill but the butchers; for they ought to remember the aphorism of Patanjali, which says that-"'The things questionable,' e.g., killing, stealing, &c., whether done, caused to be done, or approved of, whether resulting from covetousness, anger or delusion, whether slight, of intermediate character, or beyond measure, have no end of fruits in the shape of pain and ignorance." In fact, the vegetable

world can supply all the constituents which a healthy human organism requres. As to the quality of food, the Yogis of India have all shown a great love for milk and rice. The chemical analysis of milk shows that it contains all ingredients which a human body requires, while rice is to be recommended chiefly on account of its containing proportionately smaller amount of stimulating nitrogenous matter which abounds so much in meats of every description. It must be all the while remembered, that the food above recommended is for Rishis and Yogis, and such persons whose habits are sedentary, and require intense mental abstraction; and therefore, this kind of diet has been called satwa-guni-bhojan. warriors and mechanics employed in physical active duties of life Rajoguni food is the one to be recommended. The following verses of the Gita should also be remembered in this connection. Next as to the quality of food to be taken, let the student beware of gluttony; he should eat just enough for livelihood—for the support of life. But let him not at the same time starve himself to emacia-It is desirable that he should eat less than usual, and rise from the table with appetite remaining than fully satisfied. him also decrease the quantity of food slowly, steadily, but imperceptibly. In fact, his progress through the several stages of Yoga will of itself tend towards decreasing the amount of food, but let him, nevertheless, help nature. In no case should the student of Yoga indulge in alcoholic or any other intoxicating drug or liquor, &c. The practices of some classes of inferior Yogis of stimulating psychic development by opium, bhang, charas and ganja, are to be strongly denounced by every sane and reasonable man: for these, though inducing momentary or temporary trance by their skilful administration, yet invariably are followed by terrible reaction, and make the divine temple of the soul a ruin for the vampires, spooks and elementals to take possession of and prey upon.

The student of Yoga, like his fellow-student of physical sciences, should cultivate regular habits. He should attend to all the rules of health and sanitation. Early rising and the Yoga abhyâsa for an hour or so before sunrise have been often recommended. The would-be Yogi must attend to the purity of the body as well as the soul. Let him bathe twice daily, in the morning and evening, and, if his constitution would allow, with cold water, at all seasons of the year. Several Yogis of the Sikh school, maintain that the keeping of long hair, by preserving the animal

electricity, facilitates Yoga. And in truth the majority of Saints, Rishis, and Prophets are generally represented with flowing hair.

The Yogi should choose a retired and unfrequented spot for practising Yoga. A league or two away from the bustle of active life, let the contemplative student select his retreat. place should be such as to call up pure and divine thought. But it is also possible for a student to live in the city and aquire Yoga. And, as the majority of our readers, I fear, are Grihastas, householders, and family-men, let them, therefore, set apart a room in their house sacred for meditation. Let it never be entered by anybody and every-body; and it should be so situated or constructed as effectually to exclude all outside noise and commotion. If he likes he may burn incense, like dhoop, &c., to make the atmosphere of the room sweet and agreeable. The Buddhist scriptures enjoin the following particulars about the choice of place by the ascetic: -"It is a place where no business is transacted, and where there are no contentions or disputes. There are three descriptions of such places: (1) in some deep mountain ravine, remote from human intercourse; (2) in some forest resort (Aranya), at least a mile or two from a village, so as to be removed from any sound of worldly business or contention; (3) in a spot at a distance from a place where laymen live, in the midst of a quiet Sangharama." This precept of the Buddhistic school is, however, practicable only to the ascetic who has renounced all the concerns of the world. But as we tried to show in our preliminary remarks, Yoga is not meant only for the ascetic, but is a common heritage of the Grihasta and Sanyāsi, rich and poor

Next as to the time of practising Yoga. Every person who has a sound mind and a healthy body is capable of attaining Yoga. The training should be begun as early in life as possible. In old age, when the habits are crystallized into second nature, it becomes almost impossible for the student to shake off the old Adam and to turn over a new page in life. Our countrymen have imbibed certain mistaken notions as to the proper age when Yoga should be begun. They assert that great kings, &c., practised Yoga towards the close of their lives when they had completed their wordly career, had children and grand-children, and had been satiated by satisfying all their carnal appetites. The great poet, Kâlidâsa, in his Raghuvansa says of the kings of the solar dynasty:—Yogenânte tanu tyajâm, i.e., they (the kings) left their bodies (i. e., died) by

practising Yoga. But it must be remembered that Janaka also was a great king and a great Yogi, too; similarly, Dhruva and Prahlâda were children when they had acquired great Yogic powers. It should also be borne in mind that the very training of all our kings and great men, though not strictly Yogic, was yet conducive to spiritual development. Yoga should be begun as soon as the child reaches years of discretion. The proper time of abhyâsa is morning, and, according to Mahomedan Sufis, midnight. It should be practised with empty stomach, but seldom after a meal.

The student should do well not to sleep more than six hours. Sleep is overpowering of the mind by Tamo-Guna. The Budhistic saying is, "too much sleep destroys all religious merits. By not yielding to the influences of sloth, either one night or two, rejecting and not listening to its bewitchments, the life is cleansed and there is nothing further to attain." We do not recommend such an extreme course, but we can assure him there is much truth in the above saying, and that he will do well if he fasts twice or thrice a month, and observes vigils occasionally.

There is another advice of the Buddhists which we quote here for our readers:—"Care must be taken that no violent exertion be used previous to entering on the exercise of meditation, lest the breath should be agitated and the mind in consequence unsettled."

CHAPTER IV.

In our last chapter we dealt with some of the physical qualifications of a student of this science. In the present chapter we shall briefly glance over some features of the mental training indispensably necessary to him, as it paves the way to the final goal, the concentration of the mind.

There are certain spiritual obstacles which the Yogi will find in the very beginning of his career, and which, if not timely guarded by the warning voice of his guru, are sure to cause miserable shipwreck in his hopes of future progress. A would-be Yogi tries to separate, by the force of concentration, his soul from the body; and in that emancipated state he enjoys the blissful pleasure. of the company of spirits more or less elevated in the scale of advancement. By the very act of being thus enabled to roam free through the eternity of time and space, cutting off the shackle of the material body, he incurs new dangers to which he was not liable before;—dangers arising from the jealousy of Devatâs presiding over the various elements. Those acquainted with the true significance of the sacred Purânâs will readily conceive our meaning. The Devatâs, Indra, &c., who so often tempt the sage and anchorite, are, none, if rightly understood, but the spirits of fire, air and water. They are intelligent entities, with tremendous powers, and the only mode of overcoming them lies through the path of Yoga. The student of Yoga will, therefore, find himself surrounded by these influences, which, though invisible, nevertheless act very powerfully. These elementals constantly whisper strange suggestions and distract thoughts, in order to withdraw him from contemplation, but he should not listen to those promptings of his "imagination." No blame, however, should be attached to the Devas for so doing. They have their scope and jurisdiction, and test the student from time to time. They are the true soul-exami-Happy the man who has such "temptations" thrown in his path, for that is the sure sign that he is making progress and has attracted the attention of these Higher beings. Some of these obstacles are now being mentioned in detail.

The first and foremost temptation which the student meets with is from his passion, particularly from that of lust. Sexual desires

will overcome him with irresistible force, vague yearnings will torture his every-day existence, and they will be the more powerful, the more idle he is. The common proverb, that Satan finds some mischief for idle hands to do, is nowhere so well illustrated as in the case of the young Yogi. His sedantary habits, if not well regulated, peculiarly pre-dispose him to these temptations, and it is to guard against them that such minute details are often given about food, regimen, posture, &c. To prevent distraction proceeding from this cause, the Sikh Guru Arjun advised his chelas to be married. He knew that, though Yoga, like poetry, is a very jealous mistress, and that for the highest development of psychic powers, celibacy, or, at least moderation, was an important condition, still he had well probed the depth of the human heart, and by his own example of married life showed that it is compatible with Yogic education.

Patanjali enumerates the following nine obstacles: -Sickness, langour, doubt, carelessness, laziness, addiction to objects of senses, erroneous perception, failure to attain any stage of abstraction, and instability in it when attained. These are the primary distractions; there is yet another class which may be called secondary, viz., grief, distress, trembling and sighing. The method of overcoming these obstacles is through abhyasa and Vairagya. In fact, Vairagya (indifference) will be of the greatest help to the student. If he is grieved at the death of a dear friend, let him betake to Vairagya, take shelter under its shade and hear its sweet and solemn admonitions, saying—"nothing is permanent in this transitory world." If suffering from the excruciating pains of sickness and disease, let him resort to this never-failing doctor Vairagya, and his pains will vanish. Martyrs have died on the stake without showing the slightest sign of pain, though their flesh was torn from the body by inches. What was it that supported them through this horrible trial of the physical nature? Their mind no doubt. Is it then too much to expect from the aspirant that he should conquer his nerve-life by the indomitable strength of Vairagya? Truly, there lie hid innumerable wonderful potencies under the covering of Vairágya! Disease, distress, grief, nay, all obstacles, vanish like mist before the burning rays of Vairagya Learn, therefore, betimes to practise this virtue.

Besides Vairagya, there are enumerated by Patanjali some five or six other methods of eliminating the evil consequences of

the above-mentioned obstacles. Firstly, by profound devotedness towards the Lord Iswara. We have already defined the term Iswara. This devotedness to God is an easy method of attaining Those who adopt this system are called followers of Bhaktimarga. The majority of the Aryans of India now know no other method than this. It is very popular with the masses; and that it is a very successful method is proved beyond doubt by the lives of the religious saints and fakirs who perform wonders by their faith in the Lord God. By devotedness is not to be understood the hypocritical system of prayers which passes by that name. It must be entire resignation to God, accompanied with intense love. It must be the forgetfulness of self,—living in the Lord. We must worship the Lord, not only with flowers and incense, but with "repeating His name and reflecting on its signification." He has got many names amongst different nations, but the Hindus have assigned most mystical powers to the word "Om." This word is called pranava (glory), and its repetition is enjoined as a help to concentration. The Mahomedans use Alla-hu, the Sikhs Vah Guru the Buddhists Om mani padme hum, the Jews Jah-ve. The proper pronunciation of the pranava and reflecting on its signification, brings with it the knowledge of the Lord.

The second method of over-powering these obstacles is "Dwelling upon one truth." We must fix our attention again and again upon some one accepted truth; we must concentrate our mind upon one point, and allow it under no circumstance to wander from it. Another method is "through the practising of benevolence, tenderness, complacency, and disregard towards objects of happiness, grief, virtue and vice." Benevolence but half represents the meaning of the original Sanskrit word Maitri. It is a term of larger signification than even charity. It is goodheartedness and love confined not within the limited circle of humanity, but extending to all animate creation, friendliness towards the creatures of God, -something more than philanthropy. 'Tenderness' is showing compassion to the unfortunate, the wretched and the poor: while "complacency" is that state of sympathy which feels joy in the happiness of a fellow-creature. The whole essence of this method may be summed up in the comprehensive word—"Sympathy,"—universal sympathy, sympathy for the animate and inanimate creation. The fourth expedient of combating mental distraction is "by forcibly restraining the breath," i.e.,

Prânâyama. We will treat of it in detail in the next chapter. The fifth method mentioned by Patanjali is "by fixing the attention on any object cognizable through the senses." The student may fix his attention on the tip of the nose, the centre of the tongue, &c. Another method is "by fixing the attention on a luminous object." * This is more active, and produces, in certain constitutions, the trance state sooner than other methods. Placing a luminous object a yard or so at a distance, and looking at it steadily for some minutes, keeping the head all the while at an angle of 45° will almost induce hypnotic trance. The mystic needs no external luminous object to fix his eyes upon: he sees a pure steady light in the "lotus of his heart." The seventh means of combating distraction is "by fixing the mind on some person whose life is holy and devoid of passion." This method is in great favor with the Jainas and Buddhists. Many followers of those persuasions keep the images of their gurus in their houses, and in ordinary parlance are said to worship them, and are consequently branded by ignorant bigots as idolaters and hero-worshippers; but to those who know rightly, they do no such thing; they only contemplate the image of their guru, as a means of facilitating mental concentration.

The eighth method of Patañjali is:-

"By dwelling on knowledge that presents itself in transition from waking to dream or to sleep." This transition state is a natural state of Yoga. When passing from the state of waking to that of dream, the mind passes through a zero point. Similarly when passing from the state of dream to that of dreamless sleep. These zero points of consciousness are the natural states of samâdhi or concentration. Hypnopompic and hypnogogic are the modern names given to some of these states. Just before falling into sleep or coming out of sleep, wonderful pictures pass before mind's eyes. Fixing attention on these is helpful.

"Concentration of the mind may be effected by pondering on anything that one approves." Different persons have different temperaments, and no hard and fast rule can be laid down for this purpose to fit them all. Thus the Tantriks have their own ways, the Sufis their own, and the Buddhists their particular system, and so also the mystic Christians.

^{*} This method is called Braidism.

CHAPTER V.

In the last chapter we dwelt on the theoretical side of the question of steadying the mental function; in the present, we shall consider the practical means of bringing it about. Practically the subject consists of three divisions – (1) tapa (reflection; as well as mortification of the flesh); (2) svadhyâya (repeating of some sacred formula or mantras); and (3) pranidhâna (resignation or consigning unto the Lord all the fruits of one's works, without expecting any reward, here or hereafter.)

By this practice, different kinds of afflictions, such as ignorance, egotism, desire, aversion and tenacity to mundane existence, are removed. Ignorance is in fact the parent of all the rest, and when that is removed, the extinction of others is but a matter of time, and comparatively easy. We have defined them before, and we may say that they can be got rid of by meditation. Our karma owes its origin to these afflictions, which result in constant re-births. The fruits of the karma are received sometimes in this life, but generally in the next. The karma is the root, while the fruits which it produces are—(a) rank (raised or lowered such as that of angel, planetary spirit, man, elemantal, bird or beast); (b) years (duration in which the spirit is confined in body); (c) enjoyment (sensation or experience of pleasure and pain). The fruits of good karma are joyful, and of the vicious painful. Even this suffering and enjoyment must be taken in their relative signification, for to a truly discriminating philosopher all is grief. For what ordinary men consider pleasure is but a modification of grief,—for it is never lasting. Being but transitory, its absence causes pain. The more we enjoy, the more we become miserable, for, with the increment of the sources and objects of pleasure, our desires and wants also increase, and disappointment at the non-attainment of those wants. Real wisdom does not consist in increasing our wants, which the civilization of the present age has been at pains to multiply, but in the opposite direction. The fewer our wants, the happier we shall ultimately be.

Vexation and anxiety will ever be the lot of those who hunt after pleasure and temporal happiness, instead of philosophy and quietism. Let it be clearly realised by the student of Yoga that

the great secret of true happiness consists in considering all objects as sources of grief. It is through ignorance that man thinks one thing pleasant and another painful; but let the curtain of Avidyâ be removed from his mind, and he will see that all objects are equally painful or pleasant, in fact, he will be indifferent to them all. Let a wise man, therefore, shun the pain which has not yet come, and the fear of future pain will hold him back from present pleasure: for he will understand that every pleasure has in it the nidus of pain. If you ask, whence is this evil which we see in this world, we reply that there is no such thing as evil; what appears so is due to Avidyâ. To the philosopher who has attained right knowledge, all is equal. The origin of evil lies in the relationship of the seer with the seen, soul with non-soul, spirit with nature material), experiencer with the experienced. The idea that soul is different from nature is the cause of all evil: -It arises from confounding the attributes with their substratum or receptacle in which they adhere. All grief vanishes when the Yogi clearly understands the grand truth that matter exists but through the spirit; that nature has no real existence of its own, but has its being through the entity, spirit—in fact, matter is dependent on spirit for its existence, and not the latter on the former. Or as Patañjali has it:-"For the sake of it (soul) alone is the entity of the visible (matter)." The soul reaches the state of kaivalyam isolation when it separates itself from matter and dwells in its own pure light. To such a soul, even on earth, mundane existence ceases to have any tangible reality, though to others who have not elevated themselves by this consideration, the world might possess an existence, too gross to be safely ignored.

But let us not be understood from the foregoing remarks that we recommend anything like misanthropic asceticism and inhuman self-mortification. These practices we have all along strongly denounced, and we think it our duty to enter our protest against them again in this place. Let a Yogi be unselfish, but not inhuman; let him search real happiness in his soul, and not in the world; let him move through the scenes and vicissitudes of life as a calm witness (intelligence), seeing all, feeling all, enjoying all, neither absorbed in any one, nor engrossed by them. To quote an old maxim—let him be a pearly liquid drop on a lotus-leaf, moving on it, but not adhering to it, ever keeping his soul free from all selfish anxieties and cares of the world, but taking nevertheless

active and earnest interest in the welfare of humanity. Let him conquer sorrow, grief and pain by contemplating upon the following sublime words of one of the brightest—if not the brightest—gem of humanity, Lord Buddha:—

"The first truth is of sorrow. Be not mocked!

Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are

Like birds which light and fly.

"The second truth is sorrow's cause. What grief
Springs of itself and springs not of desire?

Senses and things perceived mingle and light
Passion's quick spark of fire.

The third is sorrows's ceasing. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife;

For love to clasp eternal beauty close;
For glory to be Lord of self, for pleasure

To live beyond the gods; for countless wealth,

To lay up lasting treasure.

Of perfect service rendered, duties done,

In charity, soft speech, and stainless days,

The riches shall not fade away in life,

riches shall not lade away in life Nor any death dispraise.

"Then sorrow ends, for life and death have ceased,
How should lamps flicker when their oil is spent?
The old sad count is clear, the new is clean,
Thus hath a man content."
Arnold's Light of Asia.

CHAPTER VI.

"The fourth truth is the way. It openeth wide,
Plain for all feet to tread, easy and near,
The noble eight-fold path, it goeth straight
To peace and refuge, Hear!"*

Now we enter upon the best known and most practical part of Yoga, viz., Yama, Niyama, Âsana, Pranayāma, Pratyahâra, Dhâranâ, Dhyâna and Samâdhi. The first five belong to the Bahiranga, i.e., external Yoga, while the latter three to internal Yoga. These eight steps lead to the final goal of Kaivalyam or isolation, otherwise called emancipation, Mokhsha or Nirvâna.

1.—Yama.

Yama consists of five parts, and is the universal duty of all. It enjoins ahinsa (not-killing), satya (truth), asteya (not stealing), Brahmacharya (continence, and perfect chastity), aparigraha (not coveting). It is a duty incumbent on all persons, whatever be their rank, nationality or country. It forms the first chapter of the universal code of morality. Almost all the evils of the world may be traced, directly or indirectly, to a breach of some one of these laws. Strict observance of these rules brings with it its own reward. However, we shall mention some of the perfections which a Yogi acquires, who adheres firmly to them. When a Yogi becomes completely harmless and has no hinsa whatever, then in his presence all ferocious animals forget their ferocity, none of them dare injure him, nor cause harm to each other while under his influence. When a Yogi becomes a perfect lover of truth, and practises always veracity, he amasses a store of good karma without performing the usual sacrifices, alms, &c. When his abstinence from theft is complete, all jewels of the earth, in whatever quarter they may be hid, come to him unasked, that is, he can command wealth if he leaves off totally the desire of wealth. If he practises perfect Brahmacharya, he gains strength. And it is but reasonable that it should be so: for every act of unchastity is destructive to self and power. If his uncovetousness is complete, he regains the knowledge of all his former states of existence. That this should be so is a

^{*} Arnold's Light of Asia.

mystery apparently. But the word covetousness should be taken in its largest sense, i.e., the soul should not covet the body, which is its tabernacle and temporary home; and thus when it becomes free from the body by discarding it, it gains the knowledge of its past lives and deaths, and of the bodies which it had once filled. Of course virtue must be practised for its own sake without looking to any ulterior end, but in the economy of nature good acts are ever followed by good fruits. Nor must the above perfections, resulting from the practice of Yama, be regarded as fictitious and imaginary. Lives of holy Rishis and saints, of every country and age, bear ample testimony to the truth of this doctrine. A person who loves all creatures, whose soul is in sympathy with all animate creation, emits a magnetic aura of great potentiality, and every creature, however ferocious, must feel its influence. The most ferocious brute dares not lift its eyes in his presence, for the law of sympathy requires it so. Thus ahinsâ made Pythagoras and Buddha tamers of the brute creation. We read in Manu: - "He who injures no animated creature shall attain without hardship whatever he thinks of, whatever he strives for, whatever he fixes his mind on."

Similarly, we can understand that a person who practises veracity acquires a store of good karmas, though he may not perform a single yajna. Of all virtues, truth is the most divine, and one who adheres to it has no need of sacrifices and ablutions. He will never do wrong or injustice, and thus, though not performing karma, will get its fruits.

"When abstinence from theft is complete, all jewels come near him." Let it not be thought to be an inducement for not stealing; noncommission of theft is after all not a great virtue. But what the author means is probably this, that a Yogi should not even entertain the thought of possessing, by unlawful means, the property of another. The word steya, translated into theft, includes fraud, misrepresentation, cheating, and even adultery; for wife is said to be the property of her husband.

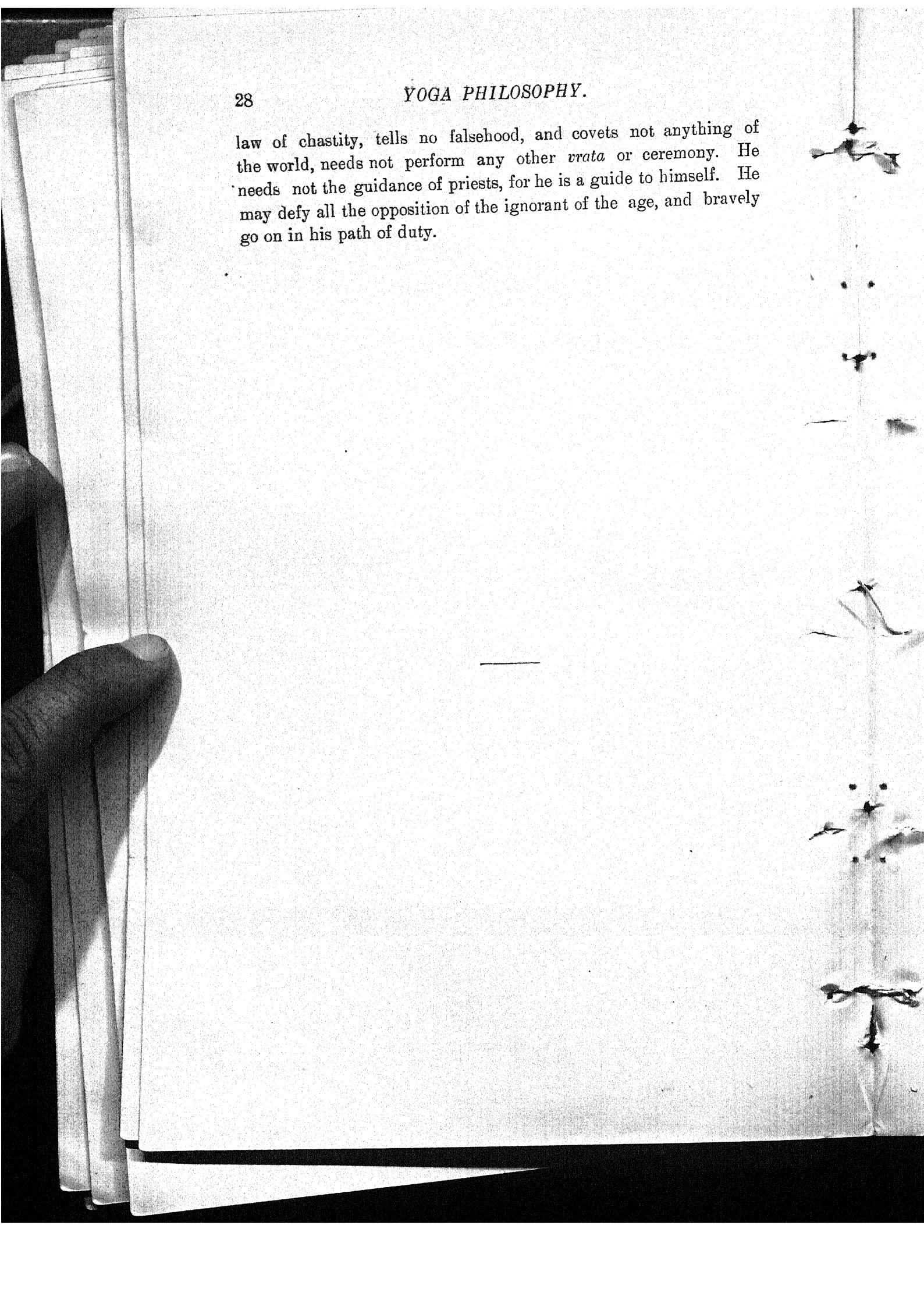
Similarly, that the practice of Brahmacharya (chastity) should give strength, is very clear. There is a class of medical men who think total abstinence from sexual intercourse is productive of as injurious results as excessive venereal or sexual indulgence. They argue that every organ must have its normal and healthy use, while unuse must result in the atrophy of that part. From considerations

like these they assert that celibacy is prejudicial to longevity, Brahmacharya is a violation of the creative and reproductive law of nature. There is much truth in these remarks; but do we not think that celibacy is meant by the word Brahmacharya? Though for our own part, we believe celibacy unnatural, yet we are not prepared to admit that it is injurious to longevity. We have seen perfect celibates enjoying the best health possible, and attaining to old age. However, we think with Manu that it is not total abstinence only which constitutes Brahmacharya, but moderation. "He who abstains from conjugal embraces on the six reprehended nights and on eight others, is equal in chastity to a Brahmachâri, in whichever of the two next orders he may live." Nor is total abstinence a sine quâ non of Yoga. There have been Hindus, Sikhs, Mahomedans, &c., who were married men, with wives and children, and still good Yogis. The best of them, in fact the teacher and discoverer of Yoga, the very ideal of a Yogi—stands the sublime picture of Siva. Students of the Indian Yoga worship Him as the param guruthe great teacher—and a large class of people contemplate nothing but his attributes in their Dhyana. He, the founder and discoverer of this spiritual science, showed by his life that marriage, instead of being an obstacle in the path of spiritual enlightenment, positively facilitates the development. He is represented not only as a Yogi-râja, but the most loving of husbands and the kindest of fathers. Therefore, it is but reasonable to conclude that, by Brahmacharya the author Patañjali, does not mean celibacy, but continence.

The fifth part of Yama is "non-coveting." Its fruit is the knowledge of past lives. It has been already explained what is meant by aparigraha, whose English equivalent, in the absence of anything better, we have given as above. It is that state in which the soul does not desire to have anything which is not its own; and, as body is no part of the soul, but is only a temporary house in which the soul resides, or rather a wonderful instrument on which the soul plays, a love therefore of body is a love of a thing which is not-soul, and, therefore, amounts to parigraha, or covetousness. That aparigraha produces knowledge of past existences, establishes, through implication, a much contested point in metaphysics, viz., that the human soul has to pass through successive stages before it becomes human. Many of us have been nurtured in the belief that the soul is created with the body, and thus, though

it has a beginning, it is nevertheless eternal. The position taken up by Patanjali and almost every school of Indian philosophy is that, not only the soul has no end, but it has no beginning as well. It had experienced many existences before it became human. Yogi knows his past lives, which an ordinary man does not. But the question arises—did our souls exist before as human, or had it any other body, e.g., of the beast or the brute? The principle of progress, as evidenced throughout the works of nature, proves to demonstration that the human soul has become so by passing through lower stages of existence, -stages of mineral, vegetable, and animal—and that this progress is in a spiral line, and not in a circle. The theory of transmigration is reasonable only in so far as it propounds the doctrine of previous and subsequent existences, but it is grossly in error if it inculcates that man, however depraved, will ever revert to a brute or beast again. Those who quote Patanjali in support of the latter doctrine, seem not to have grasped the full spirit of his philosophy. He, no doubt, believes in the previous existences of soul, but there is no mention in his writings of this retrogression. The soul of a beast after a course of ages may become human; but once human, it can, under no ordinary circumstances, ever revert to beasthood. Taking it then as reasonable that man had previous existences in the shape of lower animals, the next difficulty that arises is, how does one gain back the reminiscences of those long forgotten ages by simply noncoveting of his body. To understand this properly, the enquirer should realise that there is no past, present or future in eternity; nothing perhaps explains it so clearly as the phenomena of light. Suppose two persons, A and B, quarrel in a dark room, and A strikes down B dead. Just at the moment when B falls, a light is brought into the room, when a third person, C, whom we suppose to be standing near the door of the room, will see B fall just actually at the very moment when B fell. How did he see it? Because the light, which was introduced into the room, carried with it the picture of B from the room into the eye of C standing outside. Suppose the distance from B to the eye of C to be 18 feet, the time which light will take to travel from B to C will be so very inappreciable that we may call it instantaneous. But suppose C is situated at the distance of 180,000,000 miles instead of 18 feet, now the light which will reach his eyes will do so, ten seconds after it was brought into the room, and C will see B falling ten seconds after the actual event. Again, suppose C is standing on the star named Serius, and looking towards the room in which A and B fight. Now, astronomers have calculated that light takes about three years to travel from Serius to the earth, and vice versa. So C will see B falling some three years after the event, i.e., if B was killed in 1880, C will see it in 1883. Thus, what passed with us three years ago, will be present to C. To take another example:--Suppose we wish to see the Durbar of Delhi which took place in 1911, in the month of January. On our earth it is past three years. If we go to the distance of Serius, and then look towards the spot on the earth where Delhi is, we shall see the whole Durbar passing before our sight. In fact, light carries for ever through space the pictures of things, and it is a calculation involving simple multiplication to find out at what distance a particular picture will be found at a particular time. The original may have perished long ago, but its picture is retained for eternity in light. Under certain circumstances, the picture of the past is possible to be seen on this earth. Taking the above example of the Durbar, light travelled from the Earth to the Serius in three years, and reached that star in 1914: if this light be reflected from it by some polished surface back towards the earth three years after 1911, that is, in 1914, so that even in this earth, if we will know the proper ray and catch it, we shall see the Durbar of Delhi three years after it actually took place. Thus by reading the pictures in the åkås (ether), one can know the past. Physical science may perhaps discover some day the means of developing these pictures impressed in the âkâs; but spiritual science has already attained it. Psychometry is a standing proof of this. And the means for attaining this end, as proposed by Yoga, is "covet not the body." Let the human soul free itself from this mortal coil, this prisonhouse of body, and in its Linga sarîra (the etherial duplicate), it will be enabled as easily to read pictures impressed in ether, as in its material body it perceives phenomena.

Thus we have enumerated all the five parts of yama. They have been very aptly called the mahâ vratas or the great duties. These vratas must have precedence over all other vratas. Those ceremonies which we now-a-days call vratas, such as fasting on the eleventh day of the moon, giving alms to Brahmans, &c., are all inferior to them. One who does not kill the most insignificant of the living creatures of God, commits no theft, violates not the



CHAPTER VII.

2.-Niyama.

THE second part of Yoga is niyama or sacred observances. It consists of five parts, viz., (1) śaucha (purification), (2) santoşa (contentment), (3) tapa (austerity), (4) swadhyaya (inaudible and incessant repetition of the word), and (5) Iswara-pranidhana (persevering devotion to the Lord). These form the second step of the ladder of Yoga. When one has got complete mastery in the practice of the five mahavratas, then one should turn one's attention towards gaining perfection in these five sacred observances. They all relate to practices calculated to bring about a calm state of mind, and thereby prepare it for concentration.

We shall now enumerate the fruits of this five-fold ob-The result of purification, which means mental as well servance. as bodily purification (a) is two-fold:—"It produces a loathing for one's own members and non-intercourse with others, and (b) produces the purity in the quality of goodness, complacency, intentness, subjugation of the senses, and fitness for beholding the soul." A clean body can only contain a pure soul, and if the bodily tabernacle be kept unclean and impure, the indwelling soul receives the taint. We cannot believe that a person who swelters in impurities of the flesh can possess a pure soul. A filthy body must have a filthy tenant. It is from this consideration that we condemn those Hatha Yogis, who live a filthy physical life, whose bodies smell of odours inexpressible, and many of whom glory in the command over their nerves, as expressed in swallowing filth and ordure of every kind. Such practices are simply disgusting and not countenanced by true Yoga. Purification of the body produces mental purification, which in itself is not a small gain. But besides that, it produces, as said above, a loathing for one's own members and that of others too. When we clearly see before our mental sight what a sack of foulness and filth our body is, what a veritable dung-hill of nuisance is contained within it, we cannot but feel disgusted with it, and begin to love our bodies less and our souls more. This purification also detaches our souls from the love of women and beautiful faces. It at once reminds us that physical beauty is but a painted sepulchre, containing within it abominations, and that our souls should not be ensnared in the meshes of outward charms, but piercing through the fleshy curtain, look into the soul within and fall in love with that, if it be beautiful. Beautiful souls let us love by all means, but not allow ourselves to be misled by beautiful bodies. This is one result of *saucha*. It shows our own foulness as well as that of others; and inasmuch as it produces disgust of physical bodies, it indirectly helps the mind in the attainment of concentration. But it has also a direct bearing on the subject.

Our bodies are made up of three qualities-goodness, passion, and darkness. Health is the result when the quality of goodness (satwa guna) is predominant, and disease when darkness predominates. By saucha the quality of goodness is made pure, it is freed from the two other qualities-Raja and Tama (passion and darkness); in other words, -and to use modern phraseology, saucha produces health. When there is health, there is cheerfulness and complacency. The unhealthy are generally moping and melancholy; but sound physical health engenders buoyancy and elasticity of spirit. When there is cheerfulness, it brings intentness, (ekagrata). It is the fixing of the mind to one train of ideas; but when the mind is not cheerful, it is impossible so to fix it. When there is ekâgratâ, and the mind is intent upon one subject, then there is indriva jaya (subjugation of senses). For all of us have seen that, when deeply engaged in one thought, we are not conscious of any external event, our senses are abstracted from the performance of their function, and we are said to be in abstraction. Where there is subjugation of the senses and perfect abstraction, the mind sees the soul. For what must one be cognizant of but his own soul. when one has made himself totally unconscious to the impressions conveyed by the senses? And seeing one's soul is Yoga, we see how saucha, through an unbroken chain of effects, leads to Yoga.

Next to purification, comes santoşa (contentment). "The fruit of santośa is superlative felicity." Contentment is the fountain of true happiness. Our desires are infinite and insatiable, and lead but to sorrow. Happiness for which every one strives is not the result of enjoyment. There is a Persian saying, "Contentment makes one rich" nay, we say it makes one more than kings. A person is rich who has more than he desires, and, as one who is contented, has few desires—he is rich. We measure riches by wealth, but it is a false standard. The true measure of riches is

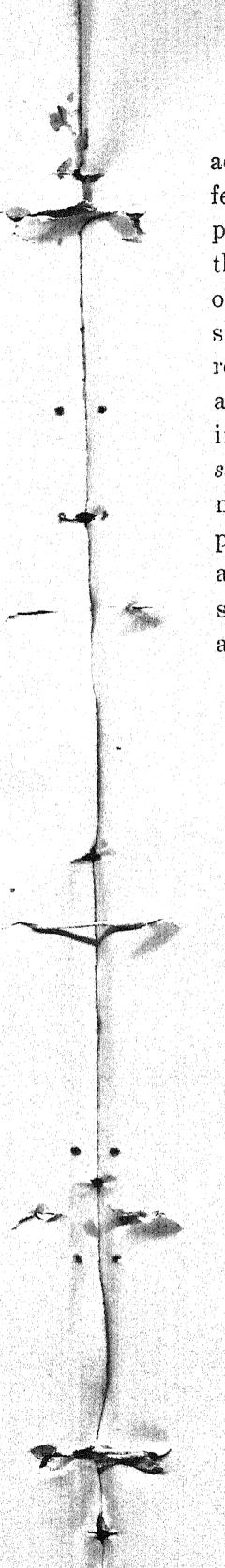
our wants. If our wants be greater than our means to supply them, we are poor; but if our wants be few we are rich. Contentment is the true philosopher's stone. It diminishes our wants and multiplies our happiness. But we hear some to object that contentment is the bane of progress; the contented people are always stationary; that multiplication of our wants is a sign of civilization, and it is only among less advanced nations that we see the so-called virtue of contentment: civilized nations are ever progressive, never content. To all this we reply: -What is after all the result of all your vaunted civilization? Has it not made men heartless, greedy and selfish? Has it not sown discontent broad and wide? Does it not give rise to pains, envy and heart-burnings? Has it not turned all our energies to material improvements, external progress, and made us forget that we have a soul to save, immortality to achieve? Has materialistic philosophy made a single soul happy, or has it not cast a gloomy shroud of sadness and doubt over all our spiritual aspirations of futurity? No, this philosophy stands self-condemned, as it has failed to achieve its object, viz., the increase of the sum total of human happiness. Nor do we admit that because a nation practises contentment it becomes incapable of progress and enterprise. Contentment only purges away the dross of self from our actions, and makes all our deeds shine with a lustre divine. It inspires the nation with love of justice and fair-play; and, since it takes away the petty, cold,-calculating greediness, which is the characteristic of most of the civilized nations, it makes us truly noble. Contentment is not a fee to progress, but it offers the necessary counterbalance to that spirit of insatiate hunger, which progress tends to generate.

Now we return to the fruit of tapa or taking trouble or exercise. "The prefection of the bodily senses by the removal of impurity is the fruit of austerity." It is a well-known law of nature that exercise strengthens our bodily organs; and that, if an organ is not properly exercised, it becomes imperfect. The system of tapa lays down minute rules for the perfection of the bodily senses. By a course of severe and rigorous discipline all our senses are sharpened and perfected. Tapa during these latter days of Indian history, has degenerated into physical penance and mortifications, totally unfruitful of the beneficial results contemplated. For a description of the various kinds of tapas, the reader is

referred to treatises like Manu Sanhitâ, Yâjnyavalkya, &c. Any book on gymnastics will give more about the rules of tapas than we can do within the short space at our command. But, in passing, we may be allowed to remark that our tapas should not be confined to any one bodily organ, but to all. Thus, we should try to improve the keenness of our sight by looking steadily towards the stars, to make ourselves proof against heat and cold by bathing in cold water, during winter and so on. In fact, any practice tending towards the perfection of bodily senses is a tapas.

Fourthly, as to the fruits of incessant repetition of the word: -" Through swadhyaya, there is meeting with one's favorite deity." This requires no explanation. If we constantly and earnestly call upon a person, and if such a person does exist, it is but rational to suppose that he will answer our call. Deities or Devas are higher than pitras or spirits. Modern theology has named them angels, seraphs, cherubs, &c., while modern theosophy is pleased to call them elementals, spirits and elementaries. Some of these Devas are beneficient and others malignant; however, both classess possess powerful attributes. In India, we have a class of religionists who are known as devatâ-siddhas, i.e., those who have met with their special deity. Some worship Durgâ, others Ganesâ, some Siva, and so on. These persons, from intently repeating the name of a particular deity for a certain number of times, at last see that deity and receive certain powers as a reward of their labour. Some can cure peculiar diseases, others can find lost treasure, &c. That there is a good deal of imposition by them, and that all their vaunts and pretensions may not be true, is proved beyond doubt. But that there are genuine and real devatâ-siddhas is equally certain. But it is not a very high order of perfection after all, that we should aim at it. Rather we should leave the Devatâs to themselves, for they are potent to do evil as well as good, and it is not always easy to invoke them. Instead of worshipping any of these secondary deities, we should try to invoke none but the only one without a second, and dovote to Iswara pranidhana, the fruit of which is as follows:--

Perfection in meditation (samādhi-siddhi) comes from persevering devotion to the Lord." In fact, as we have said in the previous chapter, this path is the easiest, most simple, and pleasantest of all. "Love thy God with all thy heart, soul, and with all thy might," is the formula which explains the



adeptship of Lord Jesus and other saints. Jnâna Yogis are very few, but the Bhakti Yoga, being simple in theory and easy of practice, has been always popular with the masses. The essence of this system of Yoga is faith—faith in one's own-self, and faith in one's own God. But the path, though less difficult, is not all smooth sailing. While Jnâna Yoga is definite and certain of its results, the Bhakti Yoga is vague, indefinite and uncertain. Trance and ecstacy are the states which sometimes so fascinate the imagination of the Bhakta, that he thinks it the ultima thule of samâdhi, and does not wish to progress further. Moreover, there is more discordance of views among religionists than among philosophers. For, religion appeals more to the feelings than intuition, and consequently there is seldom found harmony among the saints of the world. No doubt both lead to the same goal, and it is a matter of choice, which of these one prefers.

CHAPTER VIII.

2.- Asana.

The third anga of Yoga is asana (posture). The best posture is that which is steady and pleasant. If we be uncomfortably seated, it is clear that our thoughts will be never collected. A good conscience, which follows from the practice of yama; and sound health which is the result of niyama, are no doubt very necessary. But given a clear conscience and sound health, the third requisite is good posture while practising Yoga. The later authors on Yoga mention some eighty-four different postures, e.g., Padmāsana, Yogāsana, Siddhāsana, Sukhāsana, and so on. But Patañjali is very wisely silent on this point, and leaves the question of asana to be settled by everybody for himself. He only points out the conditions of a good asana, and does not enter into details. As a guide for the beginner, we here quote some few of the postures.

The Vișnu Purâna gives the following directions: - "Sitting with the feet stretched out and so crossed as to touch the thighs, with the right hand stretched out and resting on the left, with the tongue fixed in the palate, and without bringing one row of teeth in contact with the other, with the eyes directed to the tip of the nose, and without glancing at any of the four quarters of the

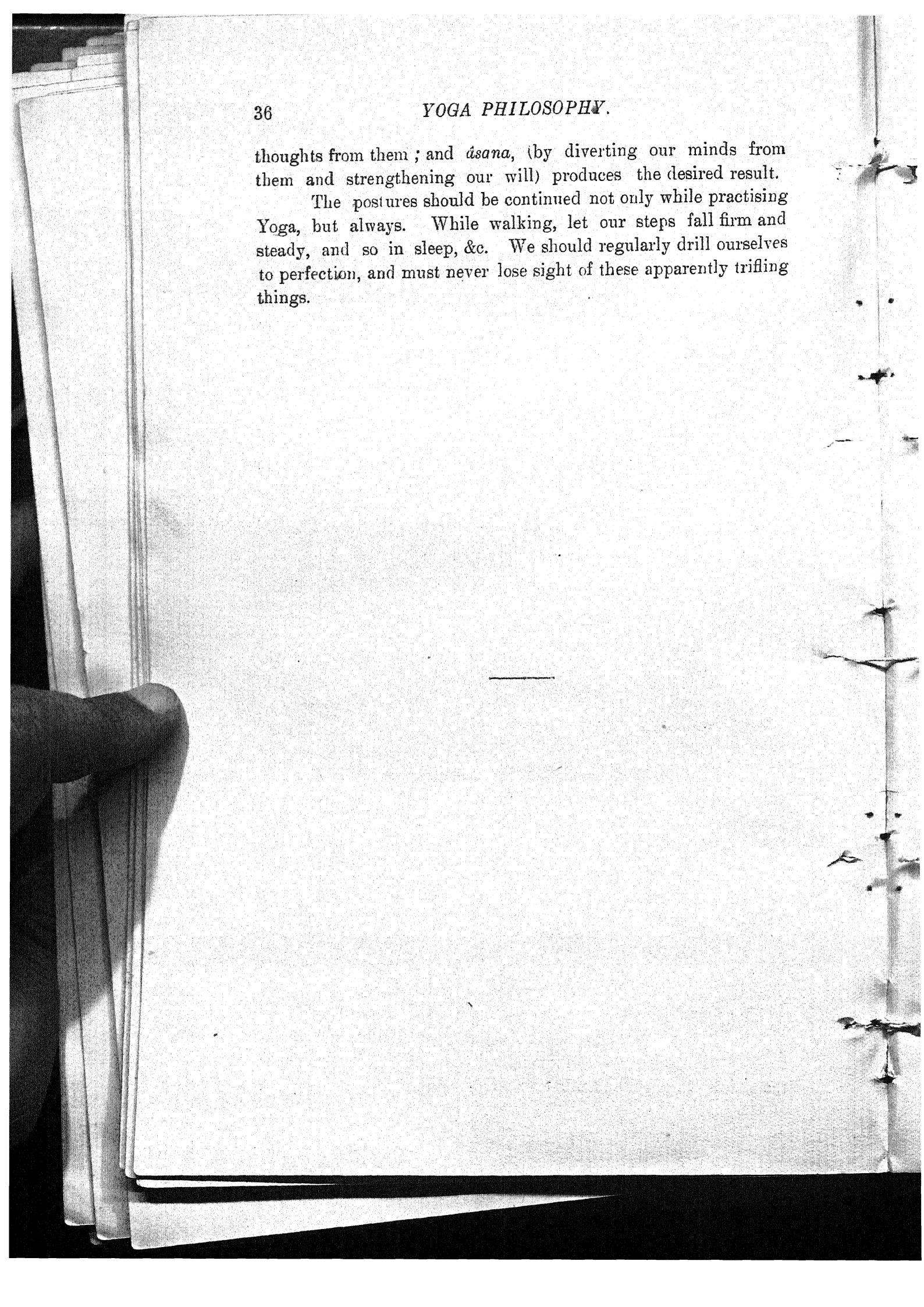
sky, let him meditate," &c.

The Buddhist method is:-"If the mode called pwankea be adopted, then the left leg is placed above the right and drawn close into the body, so that the toes of the left foot be placed evenly on the right thigh, and those of the right foot on the left thigh. But if the ts'inen-kea mode of sitting be preferred, then the right leg is to be put uppermost. The palm of the left hand should be placed in the hollow of the right, corresponding to the position of the legs. The next requirement is to straighten the body. Having first of all stretched the joints seven or eight times, let the spine be perfectly straight, neither curved nor humped, the head and neck upright, the nose exactly plumb with the navel, neither awry, nor slanting, nor up, nor down, but the whole face straight and perfectly fixed."

According to the Persian method, the devotee sits on his hands, cross-legged, passing the outside of the right foot over the left thigh, and that of the foot over the right thigh; he then places his hands behind his back, and holds in his left hand the great toe of the right foot, and in the right hand the great toe of the left foot, fixing his eyes intently on the tip of the nose."

The aim of Yoga being to train the will-power, a steady posture should never be neglected. Determination and firmness of will appear as much from actions, as from the outward demeanour of the person. A strong-willed person will always sit upright, and walk with upraised head, straight and steadily; while a weak person will be always changing his posture, whether sitting or standing; his gait in motion is shambling, wavering and zigzag, and his every step betrays infirmity and want of resolution of the mind. Such a one can never sit at his ease for any length of time in one posture, but will be constantly shifting it. Therefore, it is of great importance to learn 'asana.' No doubt it will be found irksome to a degree in the beginning, to be sitting like a statue without motion, in one posture; but habit will make it pleasant.

The result or fruit of practising asana is: -"There is no assault from the pairs," ie., heat and cold, hunger and thirst, &c. By assuming a steady manly posture, our nerves are braced and tightened with the tightening of the body, and enable the body to resist heat and cold better, than a loose and weak one. Now for an example: if on a cold day you sit shivering and trembling and contorting yourself into diverse postures to feel warm, ten to one you will feel more cold; but if, on the contrary, you tight yourself up, erect your spine, and sit steadily in any one of the asanas mentioned before, or in fact in any posture, you will at once feel a considerable diminution of cold and a pleasant increase of heat. The reason of this may be, that in sitting with our chest straight we inhale more oxygen, and our blood is more completely aerated than otherwise; and so enables us to keep up the normal temperature. In summer, when one is perspiring profusely and finds little relief from the fan, let him assume a good âsana, and witness with what a magic effect all the sweat vanishes and he feels comfortably cool. A steady asana produces mental equilibrium, and thus explains some of the results which follow from its mastery. We can resist the claims of hunger and thirst for a long time, if we turn away our



CHAPTER IX.

4—Prânâyâma.

Prāyānāma is meant to restrain the inspiration and expiration. Prâna is synonymous with breath and life. It has both these mean-The ancient philosophers of India had, at a very early period of their investigations, discovered the grand truth that life, as found in higher animals, is dependent upon oxygen. Modern science but confirms their view. Of the "tripod of life," composed of the lungs, heart, and brain, the latter two are ordinarily beyond the control of our direct volition. The heart will beat, and the hemispheres of the cerebrum will go on with their work giving birth to thought, &c., (as a rule) independent of will. These two hemispheres, as well as the heart, are not under our control. The muscular fibres of the heart contract and dilate from the action or direct influence of the brain as well as the nervous ganglia centred in its very substance. The action of the heart, on the whole, is involuntary; though sometimes, as under the influence of great fear or excitement, its motion may be accelerated or retarded considerably beyond normal limits. Unconscious cerebration goes on simultaneously with the impulse of the heart, and then manifested as conscious ideas, independent of the will. The heart is the principal organ which, by propelling the blood through the lungs aerates and purifies it, and, by distributing it through the arteries, keeps up the animal life. To suspend animal life, therefore, we must suspend the action of the heart, so that the various organs, such as the eye, the ear, &c., may become for the time paralysed, and the spirit liberated. All the senses work harmoniously so long as they receive a pure blood supply from the heart; and when that is stopped or vitiated their action also stops or becomes dull or deadened. But as the action of the heart has been shown to be involuntary, to influence it we must act through the lungs,-in other words, through the breath. Prânâyâma (or regulation of the breath) treats, consequently, of all those methods which temporarily suspend the functions of animal life, and thereby facilitate the liberation of the spirit. There are different modes of bringing about this result, but the one proposed by the Yogi through the regulation of the breath, is the easiest, and safest, and, what is its greatest recommendation, it requires no external accessories. Fumigation, dancing, music, &c., have been employed by various mystics to bring about trance, but all these mean the help of external adjuncts. The Aryan mind, panting after absolute liberty, would never be indebted to anything beyond its own soul. It always strove to find all its resources within itself, and thus it became really, and, in the true sense of the word, free. Music and fumigating pastilles or essences and spirits, balsams and ointments, may not always be with you, and if by Prâṇâyâma you can bring about the same result as the Magi by his incense, or the wizard by his ointment, or the Faqir by his music, where then is the necessity of all these appliances? They seem to a true Yogi as so many fetters and hindrances, rather than helps. Thus the extreme simplicity of the methods employed by our forefathers strikes us at every turn, and gives ample proof of their wisdom and knowledge of psychology.

To understand fully the action of respiration on life, some knowledge of physiology is absolutely necessary. With this purpose we give below a short account of the three organs—the heart, lungs and brain—and shall try to show their relation with each

other and action and inter-action.

To begin with the heart:—It is a small muscular sac of the size of the human fist inclined to the left side of the chest, underneath the ribs. Its apex corresponds with the left nipple and is broad at the base, resembling in form a betel leaf. Its colour is dark purple. The inside of the sack is divided into two chambers, by a muscular wall running mid-way, and called the right and left divisions. The impure blood, which is of a dark color, comes, through the various veins of the body, into one principal vein, which discharges its contents into the right half of the heart. From the right chamber, the impure blood goes to the lungs, where, being purified by absorbing oxygen, it comes to the left side of the heart, and is thence driven to the whole body by the arterial system. The two chambers of the heart contain different kinds of blood—the right half containing the dark, purple, venous blood; and the left, bright, crimson, arterial blood. The effect of the dark venous blood on the nerves is to deaden their susceptibility, while that of the bright arterial blood is to quicken the vitality; the venous blood produces asphyxia, because it contains a good deal of carbonic acid, the product of muscular waste; while the arterial blood sustains life, because it contains a great

proportion of oxygen. In the economy of the human system, the heart serves as a general caterer, which supplies nourishment to the whole body.

The lungs are intimately related to the heart. They are two large organs situated in the thoracic cavity containing air-cells. Under a microscope a small section of the substance of the lungs, if examined, will be found to consist of infinite minute cavities, lined with a very thin membrane. The blood remains outside of these cavities, which are full of air. The exchange of the carbonic acid of the blood with the oxygen of the air does not take place direct, but through the intervention of this thin membrane.

The brain is the organ of the mind, the seat of intellect and ideas. The centre whence the nerve-force for the production of combined respiratory movement appears to issue, is situated in the interior of that part of medulla oblongata, from which the pneumogastric nerves arise. This part of the medulla oblongata is the nerve centre, which gives rise to the respiratory movements and through which impulses conveyed from distant parts are reflected. With every beating of the heart and the heaving of the breath, the brain cerebrates. The effect of breathing on thought is very well explained by Swedenborg, which we quote below:-"Thought commences and corresponds with respiration. The reader has before attended to the presence of the heaving over the body; now let him feel his thoughts, and he will see that they too heave with the mass. Wher he entertains a long thought, he draws a long breath; when he thinks quickly, his breath vibrates with rapid alternation; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his concepts. Let him make trial of the contrary; let him endeavour to think in long stretches, at the same time that he breathes in fits. and he will find that it is impossible; that in this case, the chopping will needs mince his thoughts. Now, this mind dwells in the brain, and it is the brain, therefore, which shares the varying fortunes of the breathing. Inward thoughts have inward breaths, and purer spiritual breaths hardly mixed with material."

We have said before that prânâyâma aims at suspending the functions of the physical and mental bodies, and that it tries to do so, among other things, by reducing the beating of the heart through restraining the breath. This is the highest aim of prânâyâma.

But now-a-days those who practise Yoga and prânâyâma generally do not think of reducing the normal action of the heart. They wish to harmonise the faculties by slow, steady and synchronous breathing. The mind may be compared to a gas flame, which is being constantly agitated by the uneven flow of the gas from the pipe, and not being well protected by properly constructed chimneys and shades from external air; the blood which the heart sends to the brain is the gas which sustains the flame of the mind; and owing to the various passions and feelings, the supply of blood to the brain is not always constant; and the mind flickers and flutters, and sheds but a tremulous light. Therefore, by the practice of the prânâyâmic method, the Yogi, consciously or unconsciously, sends a constant, uninterrupted and equable stream of blood to the brain, and tries to keep the flame ever steady.

The methods of prânâyâma are infinite, and a vast majority of them very difficult to practise. Among the Persians, it is known by the name of habs-i-dam, confining of breath. The technical name of inspiration is puraka; expiration is called rechaka, and restraining of breath is known as kumbhaka. One of the methods in general practice is the following:—Close with the thumb of the right hand the right nostril, and breathe slowly through the left one, repeating seven times the word Om; then close both the nostrils and restrain the breath for a space of time sufficient for repeating the sacred formula Om tat sat (or any other favourite mantra) fourteen times; and then breathe out through the right nostril, repeating the mystic syllable seven times. This should be practised continually till the Yogi can sit in kumbhaka for minutes together. It can be done by slowly increasing the period of kumbhaka by increasing the duration from fourteen to twenty-one times, and so on by every increment of seven. There are ordinary grihastas even, who have carried the practice of kumbhaka to such lengths that they can easily restrain their breath for five or six minutes. A beginner needs not despair if he can, after the practice of a month, withhold his breath for a minute,—as a minute will seem like an hour.

Another method peculiar to the Persian is the following:—Sitting in a good asana, inspire slowly, repeating the word nest till the lungs are so much filled that the pressure of the diaphragm is felt at the navel; then incline the head towards the right breast,

reciting the word hasti, and expel the breath; and raise the head up, take a deep inspiration, repeating the word magar; afterwards uttering yâzdân, and, inclining the head on the left side, expel the breath. "The devotee makes no pause between the words thus recited." The formula is nêst hasti, magar yâzdân. "There is no existence save God." In this system, there is no kumbhaka, but rechaka and puraka only, and the period between them is gradually lessened, so that in one minute the devotee repeats the formula more than a hundred times. We saw a Muhammadan friend of ours practising this method; but he had substituted, instead of the above words, the formula Allah Hu, -raising his head with Allah and throwing it down with Hu. He repeated them so very quickly, and threw his head from one side to the other so incessantly, that within a short time he felt exhausted, and afterwards informed us that he could go into a trance within five minutes by continuing it. Another modification of the same method is that in which the devotee raises and drops his head and utters several formulæ in one breath, gradually increasing their number. This latter method is more calm and less exciting, and the duration of kumbhaka, being continually increased, approaches more to the Hindu system, and is the real habs-i-dam,—restraining of the breath.

Another Persian method is:-"The worshipper, having closed the right nostril, enumerates the names of God from one to sixteen times, and, whilst counting, draws his breath upwards, after which he repeats it twenty-two times lets the breath escape out of the right nostril, and, whilst counting, propels the breath aloft, thus passing from the six khans or stages to the seventh; until, from the intensity of imagination, he arrives at a state in which he thinks that his soul and breath are bound like the jet of a fountain to the crown of the head." After this, there follows a very peculiar and mystical passage:-" As causing the breath to mount to the crown of the head is a power peculiar to the most eminent persons, so whoever can convey his breath and soul together to that part becomes the viceregent of God." We do not say that we have fully understood the above passage, but having some knowledge of the symbolical writing of our forefathers, we think that the above sentence should be construed not in its literal sense, but occult signification. Breath is the vehicle of thought, soul or jîvâtmā; this jivâtmā must be purified and united with the paramâtmâ, whose seat is represented to be the crown of the head. When this unification is complete, man becomes one with Brahma.

The seven stages alluded to above are the following: -(1) between the organ of generation and anus; (2) the root of the organ; (3) the navel; (4) the heart; (5) the throat, (6) between the eyebrows; and (7) the crown of the head. The first is the seat of the earth; the second, of the water; the third, of the fire; the fourth, of air; the fifth, of the ether; the sixth, of the mind; and the seventh, of the Paramatma. The human soul must pass through all these stages before it can join with its original source. The first is the cause of the physical body, the second, of vital force, the third, of the astral body or Linga Sarira, the fourth, of the aerial body or Kâmrûpa, the fifth, of the etherial body or elemental spirit, the sixth is the human soul, and the seventh needs no explanation. A Yogi, as long as he does not conquer the first step, stands in need of solid food; when he reaches the second stage, he can dispense with it, and would require only liquid food; and the more he progresses, the more subtle becomes his nourishment. We have rather digressed from our subject intentionally, in order to warn the unguided reader of Yoga not to take literally whatever he finds in those ancient occult books. Nay, he may meet with some misled and misleading Yogis who will seriously tell him to practise pranayama by drawing his breath forcibly up to the Brahmarandhra, -a feat which, under the present constitution of our body, is simply impossible. Ignorant, self-taught Yogis are always exposed to the danger of degenerating into Hatha Yoga. We know of a lady who, putting a wrong interpretation on a passage in the Bhagavat Gitâ, practised prânâyâma all night and became mad; and it was after many days that she regained her intellect, after being daily mesmerised by her brother.

Buddhists enumerate four kinds of respiration:—"1st, the windy; 2nd, gasping; 3rd, emotional; and 4th, pure respiration. The first three modes are unharmonised; the last is harmonised. When the breath passing in and out of the nostrils is perceived by the noise it makes, it is called windy; second, although there is no noise in breathing, yet, when the respiration is broken and uneven, as though it comes not through a clear passage, it is gasping; the third is emotional, when, although there is no noise or gasping, still the respiration is not equable or smooth. Proper and pure respiration is that in which there is neither noise nor gasping nor

uneven breathing, but it is calm and regular, the sign of an equable and well balanced mind."

Another method of regulating the breath is as follows:— Close with the thumb of your right hand the right ear, and with that of the left hand, the left ear. Close with the two index fingers the two eyes, place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the upper nostrils at once, and swallow the breath. This act of swallowing, if well done, will make a partial vacuum in the passages of the nostrils and the mouth, and there will be felt a strain upon the auditory nerves which will be partially paralysed, followed by confused humming in the ears Keep the breath inside as long as you conveneintly can; then expire it slowly, and so on. Swallowing of the breath not only facilitates the deadening of the nerves of the ear, but after some time the eye in its turn will be affected. Strange coruscations similarly, blue and white flashes like the lightning, will pass before the eyes. These lights must not be mistaken for the pure astral light of which we will speak soon, but they owe their existence to the physical pressure which falls upon the optic nerve."

"Another mode, which is rather dangerous, is by directing the current of the breath towards the heart. Breath is drawn in such a way that the left lung is distended more than the right, and presses upon the heart. But the process being somewhat perilous, and the present writer having pledged his word to his instructor not to reveal it without his express permission, though there is after all nothing much in it worth keeping back, he forbears for the present from entering into details. Broad hints, however, have been given in the foregoing lines, which, if understood and practised, might lead to speedy attainment of perfection in prânâyâma than any other method."

Sanskrit authors of comparatively modern period unnecessarily complicate this simple system of prānāyāma, as taught by the original teacher, Patanjali, by enumerating five different kinds of vāyus or winds. These vāyus preside over the various functions in the human economy, and are called—lst, the Prāṇā vâyu, or the ascending air with its seat at the fore end or tip of the nose; 2nd, the Apāna vâyu or the descending air with its seat in the anus; 3rd, the Vyāna vâyu moves in all directions, and is present in all parts of the body; 4th, the Udāna vâyu is the ascending air, situated

in the throat; 5th, Samâna vâyu, the air inside the body, which helps the digestion of food. "These five vital airs originate in the active attribute of ether and other elements. With the five organs action they constitute what is designated "the life-sac." From the above classification of vâgus and their intimate connection with the life-sac or anna-maya koşa it has been argued that to suspend, though temporarily, the active phenomena of life one must have control over these five winds. But to us all this seems to be altogether unnecessary. Proper regulation of the Prâṇavâyu is sufficient for the purpose, and we need not try to learn the method of regulating the other winds.

Prânâyama is both natural as well as artificial. Whenever a person thinks intensely on a subject, his breath of itself assumes proper prânâyamic motion. Observe the respiration of one in deep, sleep and you will get some idea of what should be the proper duration, etc., of the breath for a Yogi. A Yogi but consciously produces that state of respiration which is favourable for contemplation, as others produce occasionally and unconsciously. Often one can in the stillness of night, when sleep does not visit his eyelids, and ideas flow uncalled and unasked for put himself to sleep by merely drawing in and expelling breath simultaneously and synchronously with that of any other person sleeping near him. Thus often by bringing one's breath in harmony with that of another he can enjoy the same state for felicity as the other; and though we cannot vouch for the truth of the theory from our own personal experience, yet we say there might be something in that saying, which asserts: "bring thy breath in harmony with that of another, and thou wilt know what passes in his mind."

The hygienic effect of pranayama is beyond doubt. We have seen a friend curing small ailments like headache or approach of fever and cold, by simply practising pranayama.

There are many points in connection with regulation of breath which we now-a-days class among superstitions, since we have lost the rationale. Thus it is said that one's undertakings will all prove successful if he commences it when he respires through his right nostril. Similarly, if you start from your home to visit a friend, and wish to know whether you will find him or not at home, examine your breath; if it flows through the right nostril, you will see him, otherwise not. There are others who could tell the hour of the day from the motion of their breath.

It is said, that in every healthy person the breath (technically known as sura) changes from one nostril to the other at well-established regular intervals, and thus from its being right or left-sided, those practised in it can approximately say the hour of the day.

Now, for the fruit or result of prânâyâma:--". Thereby is removed the obscuration of the light." The light here alluded to is the pure sattvik light which the Yogi sees in his heart when in deep contemplation. It may be the same light which the mesmerised subjects of Baron Reichenbach saw issuing from the poles of the magnet, &c. When mesmerising, we have invariably found that the first thing which the mesmerised person sees, as soon as his eyes are closed in utter darkness, as black as night. Slowly, in this darkness there are seen flashes of blue light which growing stronger, the subject begins to see a blue atmosphere surrounding him. This is the chidakasa of the Vedantins, the region of imagination. Pictures and persons seen in this light are generally the products of the brain of the sensitive, and have no objective reality. This light gives way to pure white electric light, very brilliant, and described as more pleasant, clear and luminous than that of the sun. This is the chidâkâsâ proper, the light of intelligence or soul, through which the clairvoyant sees.

A further result of pranayama is "that the mind becomes fit for acts of attention." This requires no explanation. When there is harmony in breathing, there also ensues harmony in ideas,

and the mind becomes better adapted to acts of attention.

NOTE.

The importance of Pranayama is recognized by some of the celebrated medical authorities of the present day as may be gathered from the following extract from "A Lecture on means for the Prolongation of Life" delivered by Sir Hermann Weber, M. D., F.R. C.P., before the Royal College of Physicians of London and published is the *British Medical Journal* for December 5th, 1903. It in needless to add that "Respiratory Exercises" mean Prana-yama.

RESPIRATORY EXERCISES.

"The remarkable improvement in the heart's nutrition and action is, I think, to a great degree caused by the deep inspirations which are necessitated by the act of climbing, especially steady and prolonged climbing. This consideration has led me to pay particular attention to respiratory exercises, which since then have been very useful to myself and many others, especially persons with weak heart muscles. I make no claim of originality for these exercises; they are only a modification of several older systems of gymnastics. As in walking and other bodily exercises, the amount and modus of respiratory movements which are useful, greatly vary with the inidividual condition, and must be adapted to the latter. It is often injurious in cases of weakness of the heart or lungs, or the sequelæ of pneumonia or pleurisy or other acute disease, especially influenza, to begin at once with forced respiratory movements. I have mostly commenced with moderately deep inspirations and expirations, continued during three to five minutes, once or twice a day, and have gradually increased the exercise to ten minutes or a quarter of an hour. The depth of each inspiration and expiration, is likewise to be only gradually increased. At the beginning, a sixth or a quarter or half a minute, for every inspiration and every expiration ought to be sufficient; if this is well borne, each act may be gradually prolonged in duration, so that in the majority of cases each inspiration and each expiration may be brought up to a minute. All the movements are to be made slowly, not rapidly. I usually advise to inspire in the erect position, with raised arms and closed mouth, and to bend down the body during expiration,

so that the fingers touch the ground or the toes. By degrees one can learn to make several up-and-down movements during every inspiration, and bend and raise the body several times during the expiration. By this alternate bending and raising of the body we gain the additional advantage of strengthening the lumbar muscles and, through this, successfully combating the tendency to lumbago. Another useful combination with the respiratory exercises is the turning of the body round the axis of the spinal column, alternately with deep inspiration from left to right, and with expiration from right to left, with half raised arms. By this movement we bring into action some of the muscles of the spine which are apt to be only imperfectly used by most persons in advanced years; and the stiffness of the neck and spine, and the tendency to stoop, so common in old people, can be to some degree corrected by this kind of movement, if commenced early enough and practised regularly and thoroughly. The swinging of the arms round the shoulder-joint is, likewise, a useful combination. In addition to the influence on the circulation, the respiratory movements keep up the nutrition and efficiency of the lungs themselves, which undergo in old age a kind of atrophy; the walls of the smallest divisions and air-cells become thinner, and a kind of senile emphysema in these exercises is to some degree prevented. Another important influence consists in maintaining the elasticity of the chest walls, which are apt to become stiff in old age, and thus to interfere with free movements of the lungs and the pleura.

"If for some reason the erect position should be inconvenient, the mere respiratory movements can be made also in the horizontal and sitting positions. I have already alluded to the additional advantage of the compression of the abdomen and the blood vessels and organs contained in the abdominal cavity, and we may further point out that the action of the serous membranes, of the pleura, the pericardium, and the peritoneum are also beneficially influenced by the deep respiratory movements; they constitute a kind of massage to the lungs, the thoracic walls, pericardium, and heart (Sir Lauder Brunton). " "

"We must, however, not be satisfied with the few minutes of respiratory exercises, but we must make a habit of taking at several other times of each day deep inspirations and expirations, especially while walking. Breathing exercises are especially useful

to literary workers, statesmen, professional men, and others who are unable to take one of the usual modes of exercise. The most convenient time for practising them is in the morning before or after the bath, when the body is loosely covered with flannel. I ought to add that they are not suitable for very delicate persons; they are, for instance, injurious in great dilatation of the heart with or without valvular disease.

* * * On the other hand, their judicious use may be regarded as one of the preventives of diseases of the lungs, and can also be rendered beneficial in the later stages of convalescence from acute disease, and under medical guidance in some apyretic forms of chronic tuberculosis."

CHAPTER X.

5.—Pratyâhâra.

"Pratyahara is as it were the accommodation of the senses to the nature of the mind in the absence of concernment with each one's own object. This fruit of this is the complete subjection of e senses." Mind in ordinary men is the slave of the senses. If ensations are pleasant, we feel pleasure; if painful, we are Senses not only domineer, but tyrannize over the mind. hen the Yogi has passed through all the four stages i.e., yama, niyama, åsana and prandyama, he rodate his senses to the nature of his mind. to see, let not external things make any $\mathbf{W}_{\mathbf{L}}$ In though he may have his eyes wide open. impress. to hear let no external sound make any im-When he has no have pression on the pression of the should and so on; not only he should be the negative mas were to some i.e., restraining them from their functions whenever the should be so complete and perfect master over them, when they should respond like obedient servants to every call of his mind. When his mind thinks of a pleasant picture, let the nerves of the eye catch up the thought and show it to him in objective reality. When he thinks of a sound, let the ears responding to the thought make him hear it as well. When he imagines of a smell, let his olfactory nerves feel the sensation. In fact, pratydhdra is that state in which the subjective world overcomes the objective, and imagination is exalted to such a pitch that all its pictures stand forth vividly on the canvas of objectivity. The practice of prânâyâma as invariably induces the pratyahara as the passes of a strong mesmeriser produce sleep. Yoga has been very happily termed self-mesmerisation, in which the subject is the mystic's own body. As in mesmerism, the operator can make his subject see any sight, hear any sound, smell any odour, taste any taste, or feel any sensation which the operator imagines, so the Yogi, who has reached the fifth stage, has a similar control over the organs of his body. He asserts the supremacy of the mind over the body by the same will-force as the ordinary mesmeriser, and as the latter makes his patient unconscious to all external sensations, so that a gun may be fired without his hearing it; pungent odours like that of ammonia may be held near the nose without his smelling it; brilliant light may pass unnoticed when focussed on his eyes, for the *iris* remains inert; pungent chillies may be placed on the tongue, and he will swallow them without showing any sign of pain; so does many a Yogi get supremacy over his own body so as to defy sensation. Pratyâhâra is not a distinct method in itself, but is a result of prânâyâma. There are no rules laid down for the subjugation of the senses, as there are for the regulation of the breath; but it comes in the wake of the other four processes. When in practising prânâyâma the âbharana or obscuration of light is removed and the Yogi sees the pellucid Chidâkâsha (the pure spiritual light), he enjoys such pleasant sensations that of itself his mind is transferred from taking cognition of the external things to internal ideas, and the senses become inactive.

Thus we have treated of the five externalities of Yoga—the Bahiranga, as they are called. The mind has not vet been reached, as up to this time we have been dealing only with the body. The last of these five stages culminates in the suppression of the senses and total subjugation of the body to the mind. The remaining three stages treat of the methods of subjecting the mind to ing three stages treat of the methods of subjecting the mind to the soul, and these processes are called antaranga (internal) in relation to the body; while considered in relation to the soul they are Bahiranga.

TABLE OF METHODS.

Methods culminating in the subjugation of the pody.		Methods culminating in the subjugating of the mind.		Method of union of the human Atma with the Paramatma.

CHAPTER XI.

(Pratyahara and Anæsthetics.)

We have said before, that there are other methods of suspending the nerves of consciousness, or physical life, besides Prânâyâma and Pratyâhâra. Some of them are occult; in short, the agency through which these results are produced is not properly be a tood by modern scientists; there are others which may be contific in the limited acceptation of the term. All these to produce unconsciousness, to suspend vitality, and where the produce unconsciousness, to suspend vitality, and medicinal drugs, or by the occult manipulation of vâya a premoved from a vegetable in the external manifestations of the same time much intensities.

eli produce Pratyâhâra are known The medicinal as anæsthetics. "When musted in the form of vapour, they possess the property of destroying consciousness (?) and at the same time causing insensibility to pain." The most important of them are (1) chloroform, (2) ether, (3) nitrous oxide gas, etc. Ether was formerly in greater demand than at present; now chloroform reigns supreme; while nitrous oxide gas, also known as the laughing gas, is used for smaller operations, by Dentists. The principal condition of their administration is the same, as that required in Yoga, viz.,-"the patient should fast for 5 or 6 hours before chloroform is exhibited," so also "before administering the nitrous oxide gas; the only precaution to be observed is that a meal should not have been recently taken." Messrs. Lallemand, Perin and Duroy observe :-- "We have usually experimented [with chloroform] only on fasting animals, but once we happened to give chloroform to a dog, whilst it was digesting a full meal. The course of the phenomena was so irregular and so grave (the animal dying a short time afterwards) that we considered it our duty to record the experiment. In all experiments wherein the dogs were fasting, the mark of etherism was regular." But in submitting to "inhalation three dogs, a short time after they had taken food, the results were incomplete. The animals betrayed a painful

anxiety, and rejected the food which loaded the stomach, the

vomiting relieved them."

The nitrous oxide gas is the safest as an anæsthetic, leaving no injurious results. It doest not act chemically on the blood, and is soon eliminated out of the system when natural respiration is commenced. The action of chloroform in its various stages towards anæsthesia will do for an illustration:-

"When inhaled in small doses, it produces a slight species of inebriation, with some impairment of vision and common sensibility, consciousness remaining. The sensation produced by these small doses are usually of a pleasurable character." In the second stage, "if the inhalation be continued longer, the patient asses into a dreamy ?) state, sometimes with considerable mental excitement, but with loss of common sensibility." This stage Corresponds with Pratyahara, when the Yogi loses common physica sensibility, but still retains consciousness. By carrying on thembalation "the patient loses the power of voluntary motion, and he passes into unconsciousness; then there is an inclination of the eyes upwards, and complete suspension of the mental faculties." This in Yoga corresponds to savikalpa samadhi. Here modern medical science stops, and does not profess to go beyond. It has studied with great care and precaution, taken note of the minute changes which the body of the patient undergoes successively, but has not been equally successful in tracing the mental side of the picture. The science of Yoga steps in to supply the hiatus. If its results are to be credited (and we do not see why they should not), then we must perforce differ from the scientists who would have us believe that the last stage of anæsthesia is loss of consciousness. We are taught by those who have experimented with the mind, that the last stage, far from being loss of consciousness, is the highest and absolute state of consciousness which the human spirit, in its present stage of development, is capable of. Loss of memory which ordinary men experience when returning to their normal condition from a state of anæsthesia is no more proof of loss of consciousness than the Sushuptiavastha (the state of profound dreamless sleep). It requires special training to transfer the spiritual consciousness back into the physical consciousness. Some are naturally endowed with this faculty, and are born seers and magicians; while others can develope it by a painful and laborious course of mental training, and are known as Adepts, Yogis, &c.

Some of the results of anæsthesia and the conditions of its administration throw a curious side-light on the truth of Yoga and the phenomena observed in Pratyâhâra. We give the following in confirmation of our assertion from a book on Chloroform by Dr. A. E. Samson, M. B. In the second stage "the senses become affected, frequently, the sounds in the room are exaggerated in their intensity, the tickling of the clock becomes like the falling of a ponderous hammer. The surrounding objects become dim and as it were dissolve in light, and then a veil enwraps them all. A strange ent is the phenomena of narcotic reminiscence. Events of the fe may be recalled, conversations may be repeated, and in remoduced. I have heard a young girl, throughout the f a surgical operation, sing, 'Beautiful star' correctand note for note." Similarly the precautions, Anistration of anæsthetics, are almost the same nee Thus, to quote the same authority: - "Of as requ bably the worst to bear chloroform is all condition alcoholism. It was note-worthy fact that when we look over the records of death was known form, we find that very many have occurred in hard drinkers. Intemperance induces a state of system most inimical to chloroform." For chloroform substitute Yoga, and it will be equally true. "The average age at which death from chloroform has occurred is 30, the married are almost twice the number." Here again we see the necessity of celibacy and the early practice of Yoga.

CHAPTER XII.

ANTARANGA YOGA.

The Psychic or super-normal powers, as enumerated by Patañjali, are many. Men can acquire them, by certain training, a training which requires the development spiritual faculties divided into dormant in every man. That training in the Antaranga two parts: -Bahiranga (External or Subside. parts, viz (Internal or Primary). The Bahiranga consist ioins the Yama, Niyama Asana, Prânâyâma, Pratyâhâra. wa.liväg observance of the following five rules: -- 1, Not to inj ing (Aparigrama).

The Niyama enjoins the observation, of purification. (For 1. Be always pure, and observe the 1. Soft purification. any thing (Aparigraha).

a detailed account of these, see "Daily Practice of the Hindus," recently published);

2. Be always content;

- Observe austerity and asceticism;
- 4. Study sacred books;

5. Be perseveringly devoted to God.

The rules of Asana or the postures are various. There are some 84 postures in which a Yogi can sit, some six of which are more important.

The rules of Prânâyâma or regulation of breath have already

been given before.

Lastly, Pratyâhâra is the accommodation of the senses to the nature of the mind, or, in other words, the complete subjection of the senses.

The above are then the externalities of Yoga on which we need not dwell longer. They may be summed up in the following thirteen rules:-

- Do not injure any living creature, but love all.
- Always speak the truth.
- Never commit theft (or wrongly take another's property).
- Observe chastity and celibacy.
- Forsake covetousness.
- Be always pure in body and mind.

- 7. Be always contented.
- 8. Observe austerities and learn endurance.
- 9. Study sacred books and repeat sacred formulas.
- 10. Love the Lord with all thy heart and soul.
- 11. While practising Yoga, sit in a posture which is comfortable and easy.
- 12. Being so seated, regulate your breath by observing the rules of inspiring, expiring and retaining of breath.
- 13. Completely subdue all your senses and bring them in armony with mind.

The observance of the above thirteen rules will prepare the astronomy the attainment of higher powers. How to attain them it to somediate object of our discussion. All psychic powers are considered we have worked through sanyama. This sanyama is the transported simultaneous working of the three faculties or conditions and called Dhâranâ, Dhyâna, and Samâdhi. These three considered internal or the primary or the essential part of Yoga.

The wenter upon a detailed description of these.

Dhâranâ is the unity of the thinking principle (chitta) to a particular locality. This is the definition of Patanjali, and requires explanation to make its meaning clear. When the mind is bound up in a particular object or thinks only of a particular thing, it is said to hold (dharana) that thing. The effort to catch hold of the object, and to keep it before the mind's eye, or, in other words, the effort to keep the mind fixed on a particular object, is dhârana. In Yoga, mind is fixed consecutively on various parts of the body, for example, on the navel, on the heart, on the throat. &c. A little experience will show that it is a difficult task to bind up the chitta or mind within a specified locality. Try to concentrate your mind, for example, on your heart, and try to keep it within the limit prescribed, and you will find it will soon slide out of it, roving about everywhere else, rather be confined to the place where you would like to have it. Or, to take another example, try to imagine and realise the picture of a flower, say rose. The effort in catching hold of the idea of the rose and keeping it before the mental eye is what is meant by the word Dhâranâ, as used by Patañjali Or, to take another example from the Hindu system of worship. A man is a worshipper of Siva, when he enters on the path of mentally worshipping Siva, sits in an easy posture, puts down the physical agitation by regulating his breath, composes his mind, and then practises dhâranâs; i.e., he closes his eyes, and makes mental effort to picture the figure of Siva. When this effort succeeds, the picture is developed and comes out prominently and distinctly in the field of mental vision. Here is then the consummation of the dharana of the devotee.

After dhâranâ comes dhyâna, which is defined to be the course of uniform modification of knowledge in that place where the internal organ (chitta) is fixed in Dhâranâ. The word Dhyâna has been translated in English by the word contemplation. In contemplation, as above defined, there is a uniform course of knowledge of the object of Dhâranâ. That is to say, in contemplation the mind performs to operations, it uniformly is conscious of the object of Dhrana; and it rejects every other thought incongruous with the above. difference between the Dharana and the Dhyana consits in this: the first is the fixing of attention on a particular object or thought, out of many; but it supposes that there are other thoughts also in the mental field, along with the idea on which attention is directed. But in contemplation, all such extraneous thoughts are rejected and driven out, and the mind is fixed on the particular thought which reigns supreme and excludes all other thoughts; and the mind is conscious and cognisant of that idea and of no other, and does not allow any other idea to distract its attention.

After dhâranâ and dhyâna, comes Samâdhi. In contemplation or dhyana the consciousness, uniform and without break, flows in one channel, i.e., of the object of contemplation. In Samadhi, this state of mental concentration reaches its culmination. It is defined to be the same contemplation or Dhyana, when it arises only about a substance or object of sense, and is then like nonexistence of itself. When by constant practice of contemplation, the consciousness of all other objects than the object contemplated is completely lost, and when the mind is intent upon that contemplated object only, that oneness of mind is Samadhi.

The three states—dhâranâ, dhyâna and samâdhi—rise by gradual gradations. In dhâranâ there is an effort to fix the mind on the object to be contemplated; in Dhyâna that object having risen vividly before the mental vision, there is an effort to concentrate the consciousness in that object, to the exclusion of every other idea; in samadhi, this effort having succeeded, the mind loses, as if its own form, and becomes one with the object contem-

plated. These three—dhâranâ, dhyâna and samàdhi—will thus be apparent to be but the various stages of one mental effort or work, viz., the effort of concentration. There is no difference in kind between them, but only one of degree. These three conjointly are called Sanyama. Every effort of concentration consists of these three parts.

What is then the result of Sanyama. The result is the

attainment of

The first psychic power.

The light of Prajnâ or soul bursts forth when one has mastered or has obtained full control over Sanyama. When by / constant practice and training one can perform sanyama about any object with ease and for long, the light of spiritual intelligence them mailests itself. Through and by the medium of that light, knowledge of her suksma universe is obtained. Through that astral his he wrought, and the so-called miracles performed.

APPENDIX I.

A BRIEF SKETCH OF VEDANTA AND YOGA.

Q.-Who is the adhikârî, or the person qualified to learn

Vedanta and Yoga?

A.—He who is pure in his thoughts, mild in his words, and being free from all evil deeds, is benevolent towards all; who performs all the duties prescribed by the Sastras and Vedas; who moving in this world is not ensuared by it, and who has a burning. longing, panting and yearning after emancipation.

Q.-How should such a mumukşu acquire self-knowledge?

A.-By means of the four sadhanas:-

(1). Distinguishing between the real and the non-real, the phenomena and the noumena, the eternal and the transient, realising that Brahma is the only truth.

(2). Performing works from the most disinterested motives, doing good for the sake of good, without expecting any reward

here or hereafter.

- (3). Having faith, endurance, self-control, passivity, abstinence, and intensity of thought.
 - (4). A strong desire for Nirvâna.

Q. -What is the subject of Vedanta?

A.—To prove that the Paramatma and Jivatma are one and the same in essence—the human spirit being the reflection of the Divine Spirit.

Q.—What is the necessity of such a knowledge?

A.—The aim of all systems of philosophy is to acquire freedom from pain. Worldy philosophies, like medicine, etc., give momentary relief from pain, which might recur. philosophy gives eternal peace and bliss. Vedanta does so.

Q.—What are the arguments to prove your position?

A.—Arguments are three—1, authority; 2, reason; 3, experience.

Q.—What is authority?

A .- Authority is the Veda, as interpreted by the light of Nature, Upanisads, and the sayings of the great men of different climes and ages. i i Na

- Q.—Quote some passages from the Veda, to prove the identity of human and divine spirits.
 - A.—Such passages of the Vedas are known as mahavakyas.
 - 1. Tat twam asi: Thou art that (Brahma).
 - 2. Ayam âtma Brahma: This self (Âtma) is Brahma.
 - 3. Ekamevadwitiyam: One without a second.
- 4. Tasya bhasa sarvam idam bibhati:—His light illumines all these.
- 5. Yo savasau Purushah soham asmi:--What is this purusha (Brahma), the same am I.
- 6. Dvitîad vai bhayam bhavati:—From duality there is
- Neha nandsti kinchana:—All the appearances are nothing.
 - 8. Sarva khalvidam Brahma: -- All this is verily Brahma.
- Q.— some other authorities from the teachings of other nations.
- A.-1. Socrates said:—"The soul was allied to the Divine Being by similarity of nature."
- 2. Plato believed this world a mirage, non-reality, and an obstacle to divine knowledge.
 - 3. Cicero said :- "I would swear that the soul is divine."
- 4. M. A. Autoninus says:—"Soul is all-intelligence, and a portion of the divinity."
- 5. Plotinus taught:—"By reducing the soul to abstraction we are one with the Infinite."
 - 6. Philo says: "The soul of man is divine."
- 7. Proclus: —"Know the divinity that is within you, that you may know the divine one, of which your soul is a ray."
 - 8. Spinoza:—"God is the only substance."
- 9. Mansûr, a Muhammadam mystic, was crucified, because he said 'Anal Haq' (I am God.)
- 10. Hafiz Shams-i-Tabriz, Mawlana Rumi, Abu Ali Kalen-dar, were all Vedantists. Christ said: "Ye are gods."
- Q.—What are the reasons that the soul is divine and the world a dream?
- *A.—If we believe that the human soul is different from God, then the question arises in what relation does that God stand.

^{*}If we do not believe the soul to be a portion of divinity and the world a dream, we are forced to the other hypothesis that the soul is separate from God, and

to us? As a ruler, he would seem to be the most tyrannical being, seeing that the world is full of misery. But this need not be a stumbling block, if we believe that the whole world is a dream. We have many consciousnesses—our waking consciousness, our sleeping consciousness of susupti, our dreaming, and our divine consciousness. Now in every one of these states, the ideas presented to us seem to be real, and for the time being we believe them to be real. But no sooner is that state changed, than we think the ideas of that state to be unreal, and the ideas of our new state to be real. Therefore, the world is an idea, and spirit the state to be real.

Q.—The dreams of no two persons ever coincide... same dreams recur again. If then the world we dream, here do all men see it in the same way, and why dream appear the same?

A.—The world is not a dream of an one of the As a great verse is a dream in the conscious of the As a great magnetiser can make his audience which he strongly wills, so the etc. The Brahma has made this world through his Mâyâ or the thin the brahma has made that we should see so and so, and the but when we become that we should see so and so, and the but when we become the the delusion vanishes.

Q.—If the world be a dream, there is no such thing as vice or virtue, good or bad, and we are not responsible for what we do.

A.—The world is false from paramârthika point of view, but is real from relative point of view, and for all practical purposes we must consider it to be so. As a cup of water will intoxicate a mesmerised subject, if he is told that it is wine, though water has no such property, so a person, as long as he is not emancipated, will suffer the consequences of his karmas, simply because he still is involved in Mâyâ.

the world is a reality. If these two substances—soul and Matter—be real, then they must be eternal, for to say that they were created by the will of God from nothing is an absurdity, for out of nothing something cannot be produced. To say that the substance of matter came out of God would also be derogatory to His dignity, for then non-intelligence would come out of perfect intelligence. For similar reasons, the materialistic theory, that soul is an evolution of matter is untenable, as, according to this doctrine intelligence would be produced out of non-intelligence. Thus we are led to three alternatives—(1) to believe the soul and matter to be eternal, which would be atheistic: it would do away with God; (2) the substance of the world is a portion of God—a doctrine derogatory to Godhead; (3) that the soul is a portion of divinity, and the world a dream.

Q.—How do you prove from experience that Paramâtniâ and Jivâtmâ are one?

A.—Because the lives of those persons who had reached the threshold of Nirvâna prove it conclusively. They possessed all those attributes which we ascribe to God. They performed deeds which we in our ignorance call miracles and supernatural. Persons like Krishna, Buddha, Shankarâchârya show by their lives that they are gods.

Q.—How should one, then, practically unite himself with God?

A.—The method lies through the practice of Yoga.

Q.—Define Yoga.

-Yoga is the suspension of the various modifications of

Willow many kinds of Yoga are there?

au which is the Kinds of Yoga have been enumerated by ancient au which is the Yoga or Hatha Yoga, Mantra Yoga, Râja Yoga, &c Daniel In the Act of the Hatha Yoga and the Râja Yoga need be mention.

Q.—Den distinguish between the Hatha Yoga and the Râja Yoga.

A.—The Hatha Yoga is a process of physical training, in order to strengthen the will. The Râja Yoga is a process of pure mental training, for the same purpose. The Hatha Yoga is the lowest, the Râja Yoga the middle, and the Śiva Yoga (i.e., spiritual method) the highest.

Q.—How should one practise Râja Yoga?

A.—The adhikârî, as defined above, should select first a suitable place, free from all disturbances, &c., and a suitable time when his mind is pure and elevated, and his body in its normal healthy state. He should practise yama, niyama, åsana, prânâyâma, pratyâhara and sanyama.

... Q.—Define Yama.

A.—Yama is the first step of Yoga. It requires the adhikari to practise the following five virtues:—

(1). Ahinsa:—Not killing or doing injury to any animal, and not eating animal food.

(2). Satya:—Speaking truth under every circumstance.

(3). Asteya:—Non-stealing.

(4). -Bramacharya:—Continence and chastity of mind and deed.

Practise for months till you attain the power of throwing your body into catalepsy whenever you like. It will be easier if you begin step by step, e.g., will strongly that you will not hear any external sound, so much so that you should be able to make yourself deaf, whenever you like. This is hard of course, but not impossible, and requires patience. Having subdued the ear, try to subdue in a similar way the senses of sight, taste, smell, and touch. Having conquered the external senses, go to the internal senses, hunger, thirst, and conquer them too. Firm faith and persevering practice will bring about speedy success.

Q.—What is Mano-sanyama?

A.—One who has got mastery over his senses, to him the subjugation of mind is not very difficult. The first blow should be struck at memory and reasoning faculties. Then the association of ideas should be stopped, and so on. Thus the human soul which is pure consciousness, will be free from the trammels of senses and mind, and become mukta. When it has reached the mukta state, let it try to reach the Laya state, and plunging into the Divinity, become one with it. This will come last of all, and is known as Kaivalyam. But long before this state is attained, the Yogi will be amply rewarded for his toil by the attainment of psychic powers or siddhîs. Even in the first stage, i.e., of Indriya-sanyama, he will begin to see things at a distance clairvoyantly, and will perceive and read the thoughts of others. The whole secret of Yoga consists in making yourself a VOID, a VACUUM for the influx of Divinity. KNOW THYSELF is the secret of Philosophy, but VOID THYSELF is the secret of Nirvâna or Divine Wisdom.

APPENDIX II.

AN ACCOUNT OF SÂDHU HARIDAS.

It was in the year 1839 that I had returned to Lahore, after having visited the European continent and my native country. I enjoyed the pleasure, on my return, of being the companion of General Ventura, who was also hastening to India to resume his duties. On our voyage, we had many conversations, among which, the events which had happened during my absence from Lahore underwent discussion. On that occasion, the General related to me an occurrence which, at first, I could scarcely believe, thinking it a pure invention or a mere joke; but I soon became persuaded that he was in earnest. I give it here with the remark only, that, after having arrived at Lahore, I heard it confirmed by other persons, in whose statements I could also place confidence.

Runjeet Sing—thus runs the narrative—was told that a saat, or faqueer, living in the mountains, was able to keep himself in a state resembling death, and would allow himself to be even buried, without injuring or endangering his life, provided they would remove or release him from the grave after expiration of a fixed time, he being in the possession of the means of resuscitating himself again. The Maharajah thought it impossible. To convince himself of the truth of the assertion, he ordered the faqueer to be brought to his court, and caused him to undergo the experiment, assuring him that no precaution would be omitted to discover whether it was a deception. In consequence, the faqueer, in the presence of the court, placed himself in a complete state of asphyxia, having all the appearance of death.

In that state, he was wrapped in the linen on which he was sitting, the seal of Runjeet Sing was stamped thereon, and it was placed in a chest, on which the Maharajah put a strong lock. The chest was buried in a garden, outside the city, belonging to to the minister, barley was sown on the ground, and the space enclosed with a wall and surrounded by sentinels. On the fortieth day, which was the time fixed for his exhumation, a great number of the authorities of the durbar, with General Ventura, and several Englishmen from the vicinity, one of them a medical man,

went to the enclosure. The chest was brought up and opened, and the faqueer was found in the same position as they had left him, cold and stiff. A friend of mine told me that had I been present when they endeavoured to bring him to life, by applying warmth to the head, injecting air into his ears and mouth, and rubbing the whole of his body to promote circulation, &c., I should certainly not have had the slightest doubt of the reality of the performance. The minister, Rajah Dhyan Sing, assured me, that he himself kept this faqueer (whose name was Haridas) four months under the ground, when he was at Jummoo in the mountains. On the day of his burial, he ordered his beard to be shaved, and at his exhumation his chin was as smooth as on the day of his interment, thus furnishing a complete proof of the powers of vitality having been suspended during that period. He likewise caused himself to be interred at Jesrota, in the mountains, and at Umritsir, and also by the English in Hindostan. In the Calcutta Medical Journal, about 1835, there is a full description of the faqueer, and we are there informed, that he preferred having the chest, in which he was enclosed, suspended in the air, instead of its being buried beneath the earth, as he feared the possibility of his body being attacked by ants, whilst in that middle state between life and death. Having, however, refused to undergo another trial, several of the English people there doubted the truth of the story, and refused credence is so astonishing a power.* But it is quite certain that had there been any deception as regards the interment of the faqueer, rendering his experiment easy of accomplishment, those engaged or associated with him, and to whom the task of restoring the vital energies was necessarily entrusted, would, of necessity, be acquainted with the mystery, and be able, since his real decease, to emulate his example; that, however, is not the case. It appears, consequently, that the fagueer was the only one then in possession of that power; and, as a further corroboration of this view of the case, I may mention that I myself inquired in the Panjab, in the mountains and valleys of Cashmere, and in other parts of India, and made every exertion to find a person possessed of this power, in order to take him to Europe, or at least to Calcutta, but without success. Several

^{*} To corroborate the above, my readers can refer to General Ventura (Paris) and also the Colonel Sir C. M. Wade (London), who were present, and assisted at the restoration of the faqueer, some accounts of whom have been published from the Colonel's statement.

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Hindoos told me that such faqueers set no value upon money; I replied to them, however, that, at all events, they fully appreciated other worldly pleasures. They did not like to hear this statement, implying that the faqueer was a debauchee. Several complaints had, however, been made of him, on which account Runjeet Sing intended to banish him from Lahore. He anticipated the intention, intended to banish him from Lahore. He anticipated the intention, by eloping with a Khatrani (woman of a Hindoo caste) to the mountains, where he died, and was burned according to the custom of the country. His elopement with this woman may serve as proof (in contradiction to other statements) that he was a proof the remark now a harmanhy odite.

an eunuch nor a hermaphrodite. Doubtless, it is a difficult task, and not within the power of naice of this every one, to acquire the skill necessary for the per end experiment, and those who do succeed must continual practice of preparatory measure cosened. such people have their frænulum lingua lengthenand that they get their tongue pro with some ing it by means of rubbing it pellitory of Spain, in order that the the tongue at the time they are about to but respiration, so as to cover the orifice of the hinder part of the fosses nasales, and thus (with other means for the same purpose, which I shall mention) keep the air shut up in the body and head." Novices, in trying the experiment, shut their eyes, and press them with their fingers, as also the cavities of the ears and nostrils, because the natural warmth of the body might cause such an expansion of the enclosed gas as otherwise to produce, by the violence of its pressure, a rupture of some of those delicate organs not yet accustomed by practice to endure it. This, I am told, is especially the case with the eyes and the tympanum of the ear. For the better acquisition of this power, they are accustomed to practise the holding of the breath for a long period. They swallow a small strip of linen, in order to cleanse the stomach, and by a tube draw a quantity of water through the anus into the intestines to rinse them. This is performed while sitting in a vessel filled with water to the height of the arm-pits, It is said that the faqueer in question, a few days previous to his experiments, took some kind of purgative, and subsisted for several days on a coarse milk regimen. On the day of his

[•] A similar process is explained in some of the Encyclopædias, in the exticle on "Engastrimythe," or the mechanism of the ventriloquists.

burial, instead of food, he slowly swallowed, in the presence of the assembly, a rag of three fingers in breadth and thirty yards in length, and afterwards extracted it, for the purpose of removing all foreign matters from the stomach, having previously rinsed the bowels in the manner I have before mentioned. Ridiculous as this operation may appear to the reader, and as it appears, indeed, to me also, yet these artists must, of necessity, be complete masters of their body and its organism, and possess a more than ordinary ower over the muscles. We are scarcely capable of swallowing a what long piece of maccaroni if it is not well boiled and ed with butter, &c., to render it palatable. It is probable, hat they may have lost the sense of taste, and their nay be relaxed to such a degree that the long linen weet with any resistance in the throat. These de, the faqueer stopped all the natural openplugs of aromatic wax, placed back inge I have before indicated, crossed his his ton brown suffocated himself, in the presence arms over of a multitude of a postation. On his exhumation, one of the first operations is to draw his tongue into its natural position; after/ this, a warm aromatic paste, made from pulse meal, is placed on his head, and air is injected into his lungs and also through the ears, from which the plugs are withdrawn. By this operation. the pellets in the nostrils are driven out with considerable force and noise, and this is considered the first symptom of his resuscitation. Friction is then strenuously applied all over the body, and at length he begins to breathe naturally, opens his eyes, and is gradually restored to consciousness. It is related that, two hundred and fifty years ago, in the time of the Gooroo Arjun Sing, a Jogee faqueer was found in his tomb in a sitting posture. at Umritsir, and was restored to life. This faqueer is reported to have been below the ground for one hundred years; and when he revived, he related many circumstances connected with the times in which he had lived. Whether this tradition be true or false, it is impossible to say; but I am of opinion, that he, who can pass four months below the ground without becoming a prey to corruption, may also remain here for one year. Granting this, it the time during which a suspension is impossible to fix and continue, without injury to their of the vital eubseque

However paradoxical or absurd this statement may appear, and however persuaded I may be that many a reader, believing himself to be a wise man, will smile at the relation, I cannot, nevertheless, avoid confessing freely, that I do not entirely reject all the details given respecting the circumstances, for as Haller observes:-"In the interior of nature, no mortal can penetrate; happy is he who knows a small part, even of its surface." We find much credence given to such phenomena in the most ancient traditions. Who will not remember the history of Epimenides of Creta, who, after a sleep of forty years in a grotto there, is reported to have again re-entered the world, from which he had so long been separated! Who will not remember also the seven holy sleepers. who, according to a Vatican manuscript, were concealed in a grotto near Ephesus, in order to escape the persecution; of the Christians, during the reign of the Emperor Dacius, and who, 155 years subsequently, in the time of Theodosius II, returned to consciousness? But even rejecting these traditions, have we not also similar examples in the animal kingdom? - Have not animals, especially toads, been detected in rocks, wherein, according to the calculations made, they had been enclosed for several centuries, in a state of sleep or torpor, and which animals, after having been brought into the air, have recovered their vitality; and it is not necessary to remind the naturalist of the fact, that many species of animals invariably pass the winter season in a kind of sleep, awaking in the spring with renewed and unimpaired energies. Among recent cases, which demonstrate the great endurance of human life, is the following relation: -At Vienna. some years ago, a Hungarian was, during a period of twelve months, in a comatose state, and his jaw-bones were so firmly closed that it was impossible to open his mouth; the physicians were consequently obliged to extract some of his teeth, in order to administer some remedies and broth, to preserve life; he, nevertheless, at last recovered.

In the Philosophical Transactions for 1705 (Nov. and Dec., Vol. XVII, p. 2177), the history of a case is related, which supports what has been previously mentioned:—"A man of about twenty-five years of age, living in the neighbourhood of Bath, fell suddenly asleep, and continued for nearly a month in that state. Two years afterwards, he was again in a similar condition: his jaw-bones closed themselves; he was unable to eat, but fell asleep,

and continued to be devoid of sensation for seventeen weeks. This occurred at the time when barley was being sown, and when he again awoke it was quite ripe. In the month of August, he again fell asleep. He was bled; stimulating remedies were employed; and every means of restoration was used which the medical skill of the period could suggest, but in vain; he did not awake until the month of November." In Plott's Natural History of Oxfordshire (c. 8, sec. 11, p. 196, published in 1677), a case is Muded to, which, not being generally known, I will quote here, in being another evidence of the length of time during which a person may exist without nourishment.

Rebekah Smith, the servant-maid of one Thomas White, of Minster Lovel, being above fifty years of age, and of a robust constitution, though she seldom ate flesh (it scarcely agreeing with her), after she came from the communion on Palm-Sunday, April 16, 1671, was taken with such a dryness in her throat, that she could not swallow her spittle, nor any thing else to supply the demands of nature; and in this state she continued, without eating or drinking, to the amazement of all, for about ten weeks, viz., to the 29th of June, being both St. Peter's and Witney fair day; by which time, being brought very low, her master made inquiry, and found out a person who gave him an amulet (for, it was supposed, she was bewitched) against this evil; after the application of this amulet, within two or three days (though I dare not suppose there was any connection between the medicine and the disease), she first drank a little water, then warm broths in small quantities at a time, and nothing else till Palm-Sunday again, twelve months after, when she began to eat bread and other food as she had formerly done; and the record states that she was then about the age of sixty, and still living in the same place, ready to testify to the truth of the matter; as were also Thomas White and his wife, who were the only other persons living in the house with her, and who would confidently assert (for they carefully observed), that they did not believe she ever took anything whatever in those ten weeks time, nor anything more than what is before mentioned until the expiration of the year."

The London Medical and Rhysical Journal, Vol. XXXV, p.

509, states that:—

"An account of the sleeping woman of Dunnibald, near Montrose, was read by the Rev. James Brewster, at the

Royal Society of Edinburgh. Her first sleeping fit lasted from the 27th to the 30th of June, 1815. Next morning she again fell into a sleep which lasted seven days, without motion, food, evacuation. At the end of this time, by moving her hand and pointing to her mouth, it was understood she wanted food, which was given to her; but she remained in her lethargic state till the 8th of August, six weeks in all, without appearing to be awake, except on the 30th of June," &c., &c. This case is well authenticated.

And in J. N. Willan's Miscellaneous Work, published A. Smith, M. D., p. 339, he states that he had seen many, mo Jews and other aliens, of a dark, swarthy complexion, some lie six or eight weeks in the torpid, insensible condition described.—Honnigherger's "Thirty-five years in the Fast.

